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"LIBERTY, HOLINESS, LOVE"

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CORRESPONDENCE OF THE CHRISTIAN INQUIRER.

LETTER V.

[We resume, as we promised, this interesting series. We omit the description of the salina salt-works, at the close of the present letter, because it has already been given in the "Letters from the Westward."]

DEAR INQUIRER,—With many regrets, we bade adieu to Niagara on Thursday afternoon. It was interesting to notice, as the Lewiston cars reached a point where the Falls were visible for the last time, that all the company stretched their necks from the windows to catch a momentary view of the cataract, and give that glorious scene an unwilling farewell glance. For ourselves, we looked as eagerly as if we had never seen Niagara before, and were never to see it again.

On reaching Lewiston, we transferred ourselves to the steamboat, well pleased to find it called the Cataract, and soon more substantially gratified in learning that it was a new boat, now on its best behavior, and having all the neatness, completeness of equipment, and excellence of provision, to be expected from the pride of newness. It was amusing and agreeable to observe *the esprit du corps* among the hands and the waiters. These last were evidently fellow-countrymen, and had the intelligence, interest, and serviceableness belonging to Americans. We were constantly reminded of Captain Sherman's celebrated Burlington. May his example be universally copied, and his beautiful boat have many rivals!

Lake Ontario, which soon received us from Niagara river, was quite unruffled, and our voyage to Oswego calm and comfortable. How magnificent are these lakes! Are we accustomed to the astonishing peculiarity they give our northern frontier,—their vast extent, and fortunate connection,—their unspeakable importance to the wealth, and even the union, of our widely-extended country? Leaving the Atlantic coast, with its immense commerce, we stretch across a broad area into the far interior,—and lo! other seas, with a vast commerce of their own, break on our amazed vision! Stretching nearly two thousand miles, this nearly uninterrupted ocean of fresh water affords room for a navigation second only to that of the Atlantic! When to this is added that Mediterranean river, the Mississippi, and the Gulf of Mexico, we find ourselves enclosed by what may be well considered four great seas, towards which our land is extending in every direction its iron arms, and pouring through its canal and railroad channels the products of the richest and widest agriculture on the face of the globe. Nothing but a *circuit* of navigable waters could suffice to drain, with suitable rapidity, this bread-producing continent of its oppressive staples, or bring back to its wealthy *population the comforts* and superfluities of every clime. Heaven save this most favored of all the lands beneath the sun, from the perils of a prosperity such as his beams never illuminated before!

We reached Oswego at 6 o'clock. There are, it is understood, some few seeds of Unitarianism in this place, and I regretted that I had not time to sprinkle them. Had it been our original intention to return that way, I should have made some appointment at Oswego; but, having a different purpose, I came there unannounced, and could not remain long enough to get together our friends. I mention this out of regard to the wishes of one very earnest friend of our cause, who, I have reason to believe, would be extremely grateful if the brethren would in their journeyings keep the few Oswego Unitarians in mind, and afford them an occasional service. Having (as we supposed) an inviolable engagement at Syracuse for Friday evening, we took the packet-boat on the morning of that day, and pursued our somewhat tedious way to the city of Salt. And yet the amphibious conveyance, one part in the water and the other on land, was not without its interest. Perhaps this 40 miles of canal, which a large part of the way is slack-water navigation, when the boat runs in the river Oswego,—a romantic stream,—infinitely to be preferred, of course, to the slimy, cat and dog fluid, which libels the name of water in all canals—is the only part of the Erie canal which affords really pleasant travelling. But apart from the scenery, the company and accommodations were rich in amusement. Here we were, some seventy-five persons, men, women, children, babies,—with trunks, valises, bandboxes, baskets, bags—all stowed like so many herring, in this narrow and short packet, hardly larger than a whale-boat,—well called a *packet*, for we were as close as a pack of (visiting) cards. But every condition has its alleviations; and, as if everybody knew that nothing but the greatest spirit of accommodation could render our condition tolerable, there was a courtesy, good-nature, endurance, and hilarity among the passengers, creditable to our common nature. It was surprising how *small* everybody made himself; how *little* the babies cried; how adroitly all perambulations were made; and, greatest mystery of all, how, when the eventful hour arrived, a generous, well-cooked, savory and various dinner filed out, in innumerable dishes, from a little cupboard just large enough for a cooking-stove and a cook more rotund than itself. By what hocus-pocus, roast and boiled, stewed and fried, broiled and baked,—fish, flesh, fowl, animal and vegetable, pudding and pastry, enough for threescore and ten hungry people,—was conjured out of a seven by nine kitchen, surpasses our present powers of detection! And how our whole company, without walking on each other's heads, finally got stowed down, like trussed fowls, at this table, which was co-equal with the cabin floor—the cabin occupying the solid contents of the packet, barring the kitchen,—is another mystery, baffling our best efforts at solution. Having entered upon an amicable agreement with our neighbors, to take turns at the use of the arms, we proceeded in a "steady by jerks" fashion to discuss our fare, and finally got to and through the pudding, in a *secundum artem* manner.

We reached Syracuse—which ought to be a precious place, to be under as many locks as we found between us and its inner side—by 5 o'clock, P. M. To my surprise, because directly contrary to positive information, I found our friend and brother, the Rev. Mr. May, had only that very evening returned from Boston, and that my letters of appointment were still very securely reposing beneath their unbroken seals upon his as yet unvisited study-table. Of course, all hope of meeting the Syracuse Society, which had now for the second time carried me to the place, was at an end. I, however, soon consoled myself by the reflection of having done my best to discharge my duty to the Association; and, seeing I could not behold the people, determined to see as much as I could of the minister. We shall not soon forget the delightful day we passed with the Unitarian Bishop of Syracuse. I hope he remembers it only half as pleasantly as we do.

The Society at Syracuse I understand to be in a very prosperous condition. Our lamented Storer, of blessed memory there, laid its foundations in a cement which is not like to crumble. There was originally good stuff in the society. On one occasion, and before there had been anything but a few sermons in Syracuse, brother Hosmer went down there to preach, and obtained possession of a vacant Episcopal Church. After occupying it without objection for one or two Sundays, on coming at the appointed hour to the church door on the following Sabbath, the door was shut, the key missing, and the wardens not to be found. The ousted bishop was not thus to be circumvented!—he led his willing and somewhat indignant flock to a school-house, half a mile off; and, after preaching, a plain man started up, and, in a very decided tone, wanted to know if something wasn't going to be *done*, and if *now* wasn't the time to do it, for the cause of Liberal Christianity? A subscription was started—headed, if we mistake not, by himself—and thus "the barring out" created the Unitarian society at Syracuse; or rather, was the occasion and cause of a much earlier and more vigorous effort than could otherwise have been made! I cannot recollect my authority for this anecdote, but I picked it up somewhere on the canal.

The church at Syracuse, built by Mr. Storer's zeal and patience, is so pretty and well situated an edifice, that in coming upon it without a guide, we were afraid to believe it to be the Unitarian church, so accustomed are we to small accommodations and unpretending manifestations of Unitarianism here, far away from its seat of power. Mr. Storer left the society upon a firm foundation, and it has flourished far beyond its hopes, under a ministry fortunate even above our most sanguine expectations. It was not to have been hoped that Mr. Storer's place would be made perfectly good.

The Rev. S. J. May is universally known for his zeal and patience, and gentle spirit. The cause that has his heart in it cannot languish around him. Whatever may be thought by some of his soundness of judgment in respect to abolition, and however much his ministerial influence may have suffered elsewhere from his unconcealed sympathy and co-operation with the over-zealous advocates of that cause, we could not find that his clerical usefulness was in the least compromised in his present position by his ultra opinions. Indeed, it is probable that in no part of the country are abolition views more popular than in central New York. If any of our brethren are so hampered in any part of New England as to find their peace disturbed and their tongues tied, we would recommend them to become missionaries in New York, where the freest speech is to be enjoyed, and the Unitarian preacher is expected to be an avowed and uncompromising Reformer.

Brother May professes himself entirely happy in his present position, and we presume it does not materially detract from his enjoyment, that he has occasional opportunities of facilitating the escape of a few slaves. It certainly would not from mine. He expressed a hopeful confidence in the spread and benignant influence in that region of Liberal Christianity, and fortified our own inferences from what we saw, that the Universalism of that section was very nearly identical with Unitarianism, and deserved the countenance, and sympathy, and co-operation of our ministers. Brother M. loses no opportunity of missionary labor, and has exerted a decided influence upon the minds of those once indifferent to or opposed to our cause, and now laboring in it. We owe to his judicious counsels our excellent fellow laborer, Mr. *Ferris*, not to speak of others. Wherever he is, the cause of education, of normal schools, of humanity, of charity, and anti-sectarianism, and of local improvements, must flourish. Syracuse may congratulate herself upon having him for a citizen and a minister!

The town of Syracuse is very beautifully situated; it is in a broad plain, surrounded by swells of land most thoroughly cultivated. The town is divided into several separate collections of houses—there being the city of Syracuse, Salina, Liverpool, and another large place whose name is forgotten—all within the limits of the town of Salina. A railroad traveller, hastening through Syracuse, would see a very bustling place, but few evidences of taste or comfort.—Yet one of the most beautiful, tasteful, and hospitable looking streets we have seen in all our journeyings, is found in this same Syracuse.—Large and comfortable and elegant houses, surrounded with gardens, and embosomed in trees older than the town itself, are arranged along a broad and sloping street, in which our friend May's hospitable home is placed; and this was undeniably the most attractive and beautiful street we saw during our journey.

Brother May adds to his other and very numerous functions, that of general exhibitor of the Salt-Works to all curious travellers fortunate enough to come recommended to his care. We can testify to his thorough accomplishment as a showman of this very interesting process. Our party was kept under the pleasant delusion, that the visit which he made with us to Salina, and in which his apparent gusto was as keen as that of any of the company, was a rare indulgence, such as his duties did not ordinarily allow him, and that we had been so fortunate as to stumble on his first leisure for a thorough survey of these interesting works. But we afterwards found, to the serious damage of his sincerity, and to the enormous growth of our obligations, that this was a kind of weekly tax upon his patience and politeness; and, certainly, his acquaintance with the mysteries of salt making, and his skill in showing off the works, would do credit to much practice. I must certainly get to Utica in my next. H. W. B.

CHRIST THE WAY.

Christ himself, the true and living way, containing all the treasures of wisdom, combining the Divine attributes in his words and works, standing before our spirits bright and glorious, like Nature before our eyes, is set aside by contentious debate upon the schemes of scholastic divinity, and the gymnastic exercises of the farthest reach of theological discussion are put instead of Him, for the way of life. The larger part of his revelation lies between the disputants as an unoccupied, disputed territory. No bar is to be raised to thought, to the earnest action of the human mind on our religion. This amazing spectacle of the life of Jesus is a subject for intense meditation. But the meditation should be confined to the subject, and not wander away into every question that may seem to grow out of it—weaving a cunning clue of proof-texts into the labyrinth of doubt, entangling itself with extraneous difficulties that may be grappled with as a muscular trial of the understanding, but are impertinent to be connected with the vital importance of the Gospel. Let us meditate on the actual substance of the Gospel in the life and character of Jesus, till he himself rise before us, in his own sinless and divine majesty, in the full proportions of his commanding soul, in the clear lineaments of his holy countenance, in the moral impressiveness of his heavenly doctrine; and from his divine form, the smoke and mist of this hot controversy and abstract questioning roll, like the mist of the mountain-top, away. The want of this simple and true respect to Jesus Christ is the great defect of the prevailing theology.

Christ is much referred to, and with the most exalting terms, in the language of creeds and confessions of faith. But the reference is made too much in the light of a technical and sectarian idea. What we want to quicken and renew our hearts is, not the image of him, which we have made and set up on the platform of our denominational creed, but the living reality, as it appears in the shape and motions of his own actual career. We want to remove alike the intervening traditions of time and the intrusive prejudices of our own minds, and come into direct contact and communion with Him. We honor him, not so much by any high and worshipful phraseology, as by receiving him *as* he introduces himself to us,—*no more, no less, no other*. It is the great wonder of our religion, that his likeness is preserved so without loss, that we can cherish him in a personal acquaintance and love as truly as did John and Mary. The language of sitting at his feet and learning of him, of being in his company and catching his spirit seems entirely appropriate still, though the gulf of eighteen hundred years divide us from his daily walk and conversation. We need no more, were it possible, we need less, than his earliest followers, to substitute a creed for Him. He himself, undying and immorial on earth as in heaven, is before us. He speaks and asks the ear of our direct attention. We hang upon the opening of his lips, our eye turns to his sitting or rising, our feet follow in his journey, our heart glows at his life-giving accents, our cheek blanches, our bitter tears flow like Peter's at his mild but resistless reproof. And all our capacity of thought, of spiritual conception, and far-reaching anticipation, is exercised and expanded, while every good affection and resolution are aroused by his manner and voice. Oh! if the members of every section of his broken and subdivided Church could thus circle about Him, and sacrifice the idols of their fragmentary views to the immediate contemplation of his spotless, full-orbed majesty; if they would kindle their souls into a common flame at the light of His revealed and authentic glory, how would the reproach of their inveterate strife pass away; how, after the long ages of division, the march of their united and inseparable ranks against the evil in the world would begin; how the freedom of the individual soul be reconciled with the unity of all believers, and the prayer Jesus offered before his death on the cross be indeed answered of God. [Rev. C. A. Bartol.

CHRISTIAN REFORMERS.

The philanthropist, with his particular outward aim, most of all men, needs to bathe in the broad element of Christian love and piety, which girdles in its embrace every corner and continent of the world, so that he may pursue his special end with a sweet, sympathetic good-nature, which no contagion of ill-will against even an adversary, can disturb or disease. Oh, we want no fewer reformers,—God forbid,—but more generous, catholic, Christian reformers, who shall speak against all the evil in the world, the unanswerable words of truth and goodness. In short,—for to this point of the text, every rational consideration tends,—we want Christ himself *as the way*.

He has been called the great Reformer. But his method is to reform, by regenerating, mankind. Men cannot be saved by any undertaking however great, of outward reform, but by being born again,—inwardly renewed in the spirit of their minds,—and having the very germs of iniquity drawn out of their hearts. The reformer may go round with his axe, and cut down some of the corrupt trees, but they will grow up again, fresh and lively from the old stock, till the axe is laid—not at the trunk—but the root. This *radical* process is longer, but alone effectual. The reformer seems, not seldom, to think the evils that afflict society can be struck off, as it were at a blow of immediate abolition. He might as well attempt to strike off the primeval forests, or the granite bound hills. These evils are rooted in the human heart, some of the roots running, it may be, into his own heart. Alas, to the observation of Heaven, are we not all, more or less, in the same plight, all suffering with the same chronic disease of sin! Who shall deliver us, and help us to deliver our fellow-creatures, but Christ the regenerator of the human soul, and so the Reformer of the world! *He is the way*. Reform is but the effect of which he is the mighty cause, and his disciples the instruments carrying on the work, not with the clamors of an outraged and frantic conscience, but with a sober benevolence, with a zeal supplied from no seething passion, but from the current of a loving heart, with an activity running in various directions, but, like the lines of the mathematical problem, producing one resultant of right.

This criticism upon Reform implies no general disparagement of the importance of the reformer's work, and nothing but unqualified honor of it when conducted after the way of Christ. In view of the pressing occasion for reform everywhere existing in human life, we should feel inclined to pardon even the reformer's excesses, were they not made inexcusable to his own better judgment, by weakening his arm, reducing the amount, and impairing the quality of his work. And, with all his faults, considering the nobility of his aim, the frequent disinterestedness of his labors, and the noble exceptions to the harsh and unjust manner he has too much assumed, if, in fixing his true place, there be any class that, to finish the category, we must add to *the goodly fellowship of the prophets, the blessed company of the apostles, and the noble army of the martyrs*, it is *the righteous band of the reformers*. Especially will they deserve this rank and title, when they purge away every remainder of acrimony and bigotry from their spirit, and clothe themselves with the internal power of the Gospel to accomplish their external designs. Let them learn from Christianity, a profounder understanding of the nature of the evil to be removed, learn, as all of them have not as yet clearly done, that man is not the mere victim of circumstances, or necessary prey of temptation, or helpless subject of wrong, but himself a sinner, and by sin his own chief traitor, and worst foe. Let them not look to any change in outward relations or re-organization of society as the cure of human woes, any farther than it shall proceed from the infusion of a better sentiment and the establishing of higher principles in the individual and the common heart. Carrying on their various plans more by the method of Christ, they may hope to check the dominion of iniquity, not only by breaking down its grosser forms, but by overcoming its moral causes, toiling not only that the injured may be righted, but for that, if possible, still nobler end, that there may be none to injure; that men may be raised above not only intemperate indulgence, but intemperate desire; that the sword not only be sheathed, but beaten into the ploughshare; that the rod not be wrested with violence from the oppressor's hand; but fall at the bidding of his own soul, and the long empire of selfishness and hate give way to the kingdom of holiness and love. Such is the glorious result that glimmers from afar upon the vision, through no path of human opening, but from the end of that way which is Christ. Let us all devote ourselves to hasten the fulfilment. Let us pray God by His Son to hasten it. Even so, Lord Jesus, come quickly! [Ib.

MY MOTHER'S EXAMPLE. I recollect a young gentleman, who, although he had an uncommonly pious mother, broke over all the restraints of his education and became a professed infidel, and the advocate of licentiousness in its vilest forms: but a gracious God heard the unceasing prayers of his mother, and by means somewhat unusual, he was converted from the error of his ways. In speaking of his former career, which he evidently did with shame and humility, he said, "I could get over all arguments in defence of religion but one, and that I never could obviate, which was, the pious example and conversation of my mother. When I had fortified myself against the truth by the aid of Bolingbroke, Hume, and Voltaire, yet, whenever I thought of my mother, I had the secret conviction which nothing could remove, that there was a reality in religion. [Dr. Alexander.

[Extracts from the London Inquirer.]

THE LICENSE OF RUFFIANISM.

It has been somewhere remarked, that a code of laws determines the morality of the people who live under it. The alarming increase of the class of crimes marking the most barbarous state of social existence, and that occasioned by the comparative impunity which attends them, must be evident to every one who peruses our daily police and assize reports. A man having a taste for brutality and bloodshed, is not to be deterred from the indulgence of his passion by the prospect of a five-pound penalty, or a short imprisonment. * * *

It is the inadequacy of this law which has doubtless engendered that character of brutal ruffianism so common among the lower class—of which the prevailing form at present is wife-killing. A fellow lately being brought before the Southwark Police-Court, on a charge of nearly killing a female, pleaded in extenuation, that he mistook her for his wife. Nothing, in fact, seems so much a matter of course, and so natural to ruffians of this stamp, "nothing so easy," as the *Examiner* has recently remarked, "as for a man to kill his wife, nor anything so difficult (to judge from the penal consequences that have lately, in many cases, followed the crime) as for him to murder her." * *

In one of those cases, a wretch having seduced a poor girl, and being solicited to marry or provide for her, knocks her down, kicks and tramples on her so that she dies of a lingering disease, the effect of his violence. For this, when found guilty of manslaughter by the jury, Mr. Justice Williams thought that the enormity of his crime was met by a due punishment, in a sentence of eighteen month's imprisonment. * *

Our law, tyrannical and hard as it is in all its provisions against the weaker sex, shows in its judicial sentences the different views with which it regards crimes perpetrated by women, and those perpetrated against them. Whilst at one assize, in the west, a man actually occasioning the death of the woman he was bound to protect, is found only deserving of eighteen months' imprisonment—at another assize, on the Northern Circuit, a woman, for an outrage and presumed attempt on her husband's life, by throwing boiling water on him, is sentenced to transportation for ten years. Her husband, though he had given her abundant provocation, may be justly relieved from a vixen wife; but the inequality of the law, upon comparing the two sentences, is not the less conspicuous. [London Inquirer.

NEED OF EDUCATION.

The Reports of the Education Inspectors for the last year have just been printed, and they describe a state of things which no reflecting persons can contemplate without uneasiness, and which ought to make all men feel that the question of popular education is the great question of the present time.

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The most momentous fact in our social condition at the present time is the extent to which industrial development has outstripped the growth of institutions tending to refine and civilize, and to ensure tranquil and orderly progress by the restraints of religion and morality. Take one of those mining districts in which population advances with as much rapidity as in western America, and consider how far the prevailing idea and habits and the domestic condition of that population is consistent—we do not say with its own well-being—but with the maintenance of law and government. In doing so, we must penetrate beneath those repulsive physical characteristics which in such regions first strike the eye, and are apt to oppress the imagination. The smoke darkened atmosphere, the blasted herbage, the loose heaps of refuge, and the faces begrimed with the marks of toil—all this outward and superficial physical disorder is but the scaffolding of a great industrial operation. There is a principle of order and creation working through it all. The coal and the iron comes piece by piece out of the bowels of the earth, and by a skilful combination of labor is prepared and transported, until it is presented to the consumer in the precise shape and at the precise time in which it is wanted. So far there is method and order, and so far there is a solid, material basis for the prosperity and happiness of those who live in a mining district. Their labor is profitable. The demand for it may vary, but wages are high. * * *

But if we look for the moral and intellectual advantages of good wages among our mining families, we look in vain. The creators of the large portion of the national wealth which is yielded by the mine have become almost brutes in their ignorance and their subjection to animal appetites. They have learned some of the luxuries of civilization in eating and drinking, but to all higher influences they are insensible. The ideas of home comfort, of prudential restraint, of looking to the future, have no resting-place in their minds. Still less are they alive to the consoling and elevating influence of religion, or to the principles of social duty which bind man to his fellows. The rude and sudden impulses of kindness and generosity, which never quite forsake the human heart, flash out now and then in their conduct, but they have no steady influence upon life which is spent between severe toil and a reckless gratification of the appetites. When wages are abundant, they are profusely spent on meat and drink, and when slack employment comes, it brings want, and a greedy discontent, which regards the property possessed by others as no better than a robbery.

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At the time of Mr. Moseley's visit to the mining districts of South Staffordshire, he found that of the numerous class employed in the manufacture of wrought iron from cast, called *puddlers*, the average wages were £2. 10s. per week; yet he adds—"These men and their families nevertheless live in more squalid and miserably dirty and worse-furnished abodes, their children appear worse clad and more neglected, their wives more slatternly and poverty-stricken, and about each of them fewer appliances of comfort and fewer sources of happiness have been collected than I have observed in respect to any other laboring population."

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Depend upon it, this cannot go on long with impunity. We ought to think ourselves happy, if by striking in now, as it were at the eleventh hour, and using every means at our disposal to educate and elevate those neglected multitudes, we find it is not too late to avert the disastrous consequences of our past neglect. We linger and put off the time of action at our own imminent peril. Internal peace and long-continued industrial progress have given to the social fabric in England an extreme delicacy, and therefore a ready susceptibility to injury. The ignorance of large portions of the people contains elements of combustion which, if ignited by some stroke of adverse fortune, might in a very brief space, give to this highly-artificial fabric a serious shock, and so produce incalculable disorder. [Morning Chronicle.

THE DISEASE OF FRANCE AND ITS SPECIFIC.

The morbid state of France is too apparent and too serious not to indicate an approaching crisis; and the root of the disease is to us scarcely less apparent, in the want of a truly national policy—a vocation for the people—something worthy to concentrate their desires, their convictions, and their energies. It is true that in England, by a dull kind of coxcombry, which it is to be hoped we are outgrowing, we are prone to regard as disease all that is not natural to our own state when healthy, and that we have a silly habit of using the word "French" as an epithet indicating certain kinds of vicious frivolities; as though there were but one standard of manners, and we had monopolized social perfection. But the symptoms of the disease in France are not confined to the ordinary national characteristics which we so readily set down as "morbid:" the sweeping extent of official corruption, the alienation of the Royal Family from the affections of the people, the criminal tendencies among the high-born and wealthy, of which the world has just had so flagrant an example, are evidences of the social disorder. Still more unmistakeable proof is the manner in which the people treat those overt acts. Princes are assailed with scandalous reports which the people circulate with a relish; the reverses and disappointments of royal persons are noticed with glee; to be a Minister is to be hailed in the streets with cries of "Stop thief" a murder committed by a Peer is denounced as no more than the turpitude generally characteristic of his class. And if there were a doubt as to the gravity of these popular manifestations, it is removed by the hearing of the Government: the "laws of September," a glaring infraction of the compact of July, are enforced with the lavish frequency of reckless desperation. If the people have lost confidence in the institutions under which they live, the administrators of those institutions have lost confidence in the public opinion by which they exist. It is well said by the *Morning Chronicle*, that the cement of the social fabric is gone.

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The Monarch is no longer the State, and circumstances have combined to debar France from having any recognized national purpose. The present Monarch, appointed as the representative of a national policy, as the deputy of a distinct popular opinion, has forgotten the duty which he undertook in the presence of the people, to maintain that policy and opinion, and has at last compelled his most sincere admirers to confess that the business of his old age has shrunk to purely family objects and interests. Nodding with the drowsiness of the tomb, the old man thinks now of nothing but keeping quiet in his palace, and settling his sons. [Spectator.

BETTINA VON ARNIM.

The Baroness Von Arnim, the "Bettina" of Goethe, has been at war with the authorities of Berlin. A private correspondent of our own, gives a further explanation of the affair:—"This lady has for many years devoted her literary talents to advocating the cause of the distressed artisan and laborer in those remote provinces which are scarcely known to the public inhabitants of the metropolis, except from the garbled accounts of revolt and military justice given by the newspapers. Her shrewd and simple comprehension led her at once to trace the cause of much of this misery to the veil which the despotism of the police throws over the true picture; and she sought to promote an inquiry into details, on a modified scale, in the matter-of-fact manner of those investigations which produced many recent social reforms in England. Many young men who undertook the mission were criminally prosecuted, and exposed to such persecution that they were forced to abandon the task. She has been involved in a direct squabble with the Berlin magistratns, and the Court, under the mantle of a legal decision, has the satisfaction of avenging itself of many a bitter truth she has uttered. This singular woman, who is now advanced in years, puts many manly writers to shame by her unflinching defence of truth and justice; and this termination of her literary career will redeem the levity of its commencement." [Ibid.

UNITARIANISM IN CORNWALL.

The cause of Unitarian Christianity has been silently progressing in the towns of Hayle, Penzance, and Falmouth, during the past year. By the wise distribution of tracts, and conversation, several persons have had their attention directed to its simple truths, as also desires engendered in their minds to investigate, and become better acquainted with the Sacred Scriptures and its teachings. The prospect of success in these towns being so apparent, the friends deemed it desirable to endeavor, if possible, to form congregations, and conduct public worship. Application was accordingly made to the executive of the Western Unitarian Christian Union for assistance, who promply responded to the request, by obtaining the consent of Mr. Joseph Barker to visit Cornwall, and, by lecturing on Evangelical Reform, endeavor to arouse the attention of its inhabitants to the claims of primitive Christianity. The announcement of Mr. Barker's lectures in Hayle called forth a spirit of determined opposition from the orthodox professors. A Wesleyan local preacher (F. Harvey) called meetings, and gave what he called "Barkerian Readings," or select passages from J. Barker's works, with seasonable remarks, the purport of which readings was, if possible, to prepossess the minds of the inhabitants against Mr. Barker, and thereby prevent their attendance at his lectures, as his character was assailed more than his teachings. But the attempt was unsuccessful; a spirit of curiosity was awakened; and, on Mr. B.'s arrival, his lectures were attended by hundreds, who listened with riveted attention to his Scriptural illustrations of the doctrines and teachings of Unitarian Christianity.

Mr. Barker lectured at Hayle on the 21st, 22nd, 27th and 29th of August. On the 21st, an attempt was made by F Harvey to prevent Mr. B. from speaking, but the audience compelled him to desist, much to his chagrin; and, on the evening of the 29th, a desultory discussion took place, which ended with the orthodox discussionists finding fault with each other for their futile and lame attempts to refute Mr. Barker's statements.

At Penzance, Mr. Barker lectured on the 22nd, 24th, and 29th, to crowded and attentive audiences.

On Thursday, the 26th, a meeting was held at Falmouth, to organize a union of all the Unitarian Christians resident in the county. Among the gentlemen present were, the Rev. W. Odgers, from Plymouth;—Michel, Esq., of London; W. T. Nicholas, Esq., from Penzance; Mr. W. G. Peace, (who, having been for nine years a local preacher among the Methodists, has recently openly avowed his belief in the Unitarian faith,) from Hayle; Mr. Prout, Mr. Downing, Mr. Rundall, and several other friends of Unitarianism in Falmouth.—John Bouse, Esq., of Pendinnis Castle, having been called to the chair, the constitution was passed, committee and officers chosen, and other preliminary arrangements made for the formation of a union, denominated the Cornwall Unitarian Christian Society, having for its object the securing of funds to meet the salary of one or two accredited ministers, to spread the truth by aid of tracts and loan circulation of books, as also to form three congregations, and otherwise conducting of regular public worship at Penzance, Hayle and Falmouth.

In the evening, a large meeting was convened, and a powerful address delivered by Mr. J. Barker, on the difference between "Modern Theology, when Compared with Primitive Christianity."

On the 29th, the Rev. W. J. Odgers preached at Penzance in the afternoon, and at Hayle in the evening, to large and attentive audiences. At all the meetings some thousands of tracts were given away, and, from the eagerness with which they were sought after, as also the deep attention manifested, there is every reason to believe that these first attempts to bring prominently before the inhabitants of Cornwall the simple Gospel, as taught by Unitarian Christians, have not been without success—every indication that the elements necessary for the prosperity and ultimate triumph of the truth exist, if it be properly and judiciously presented to the minds of the people. It is therefore intended to use every effort, and give all possible aid, to assist the inquiring part of Cornwall's population to find the truth, and thereby throw off the shackles of human creeds.

HUDDERSFIELD.

The room opened for Unitarian worship in this town, in April 1846, being found too small and inconvenient, the congregation have succeeded in obtaining, on lease, premises originally intended for a public building. The lofty and spacious hall which forms the body of the place, with a few alterations, painting, &c., has been converted into a really beautiful chapel, and beneath it are school-rooms, and a vestry. Instead of pews, the chapel is fitted up with moveable seats, somewhat similar in shape to those used in several modern churches.

On Sunday, August 29, the chapel was opened for public worship by the Rev. George Harris, of Newcastle-on-Tyne, whose eloquent and impressive addresses were listened to with deep attention, by numerous audiences. Notwithstanding the wetness of the morning, there were nearly three hundred persons present, including friends from the neighboring congregations of Halifax, Lydgate, &c. In the evening, every available seat was occupied, many having to stand, and many more not being able to obtain admission.

To follow up the impression made on the Sunday, a lecture was delivered on the following evening, by the same gentlemen, the object of which was to induce the hearers to search for truth fearlessly, profess it openly, and exemplify it consistently. At the close of the different services, collections were made, amounting to nearly £27, towards defraying the expenses incurred in fitting up the chapel.

A RESPONSE TO THE ADDRESS OF THE IRISH UNITARIAN CHRISTIAN SOCIETY, FROM THEIR BRETHREN IN AMERICA.

CHRISTIAN FRIENDS,—We deeply regret that any circumstances should have prevented your Address, sent to this country in February 1846, from receiving an earlier reply. It was communicated to the first general meeting of our Ministers, after its arrival here, in May of the last year, and a committee was chosen to prepare an answer. As the letter which was then written did not receive the assent of the entire committee, all further action was suspended until the usual meeting in May of the present year. We assure you that we shall meet your appeal in the same spirit of brotherhood in which it was written, and although we answer you in few words, and after long delay, we know that our Response will receive a cordial welcome.

First,—we thank you for your words of remonstrance and love, respecting Slavery in this country. We cannot think of national divisions, while we bow before the same Cross of Love. Brothers are to speak to brothers all over the world, in pleadings for freedom and peace, in Christlike rebukes of all unchristian practice: Nothing can be more beautiful than to see men sending abroad food to starving multitudes, or eternal principles for the immortal mind, without regard to any separations of land or sea,—in the divine spirit of the Redeemer's charity.

The day has long since passed, when men can be indifferent or silent respecting this great question of Slavery. Every lover of his country, every friend of his race, every disciple of the gospel of impartial love, must ardently long to remove this stain from our national character; to have "this greatest possible robbery, and greatest possible wrong," for ever abolished.

This reform is vital to the existence of this nation. Slavery must fall, or else,—by the power it exerts to obscure the idea and destroy the love of Freedom, to make us compromise truth and principle more and more, through temptations of national prosperity,—all our Liberty shall be blasted and PERISH, under its deadly influence. We are called to this great question, by a distinct and visible summons in the Providence of God. No man, we think, can be justified in failing to exert his utmost power in a work so divine. None can say through what agitations of the public mind we may pass, before it shall be accomplished; but the lovers of truth know, that faithfulness to holy principle shall at length be crowned with success: The word must accomplish the thing whereunto it is sent. And when the difficulties seem greatest, and the future darkest, it behoves the friends of Freedom to labor more untiringly in the prayer and love of Jesus, assured that in all such action there can be neither failure nor mistake.

We confess with grief and with shame, that some of the signs of the present time are very dark. No *false* patriotism shall prevent the simple and the free expression of our convictions. The government has given extension and apparent victory to Slave-institutions in some of its measures. It wields its power, at times, for that precise end. We are only repeating now, the open secret of the civilized world. The results of this deplorable and wicked war with Mexico will be inevitably, for a time at least, disastrous to the cause of Freedom.

Multitudes among us fail to give that clear, uncompromising testimony which the crisis imperatively demands. The natural influence of the existence of this national crime of Slavery for so many years, and the tireless efforts of its defenders, have done much to secure its perpetuity and triumph. *Many* things discourage us, as we look at the present aspect of public affairs: yet there are cheering indications also. Slavery is rapidly becoming the paramount question in the public mind, both on the part of its defenders and its foes. Let the issue be distinctly presented between Liberty and Oppression; let men feel, that they *must* either be laboring for Freedom, or riveting the chains upon their brothers; and, however severe the contest, we cannot believe that God will permit us to fail. A purer Anti-Slavery sentiment, based upon eternal principles is diffusing itself, we trust, in many portions of the land: some divisions of the Christian Church are awakening to the call now made upon them in the providence of God. This better sentiment is not always visible; it is often overborne as yet: but we believe it is silently and surely leavening the mass of society, and preparing the way for glorious revolutions.

We join you in the prayer that we, and that all, may be faithful in this cause of God. We join you in the wish, that every Unitarian may soon be known as an unwavering advocate of universal Freedom; that the *sentiment* of the Protest to which you allude, may be a statement of the *action* of every disciple of our Faith. And we devoutly trust, that through the untiring efforts of earnest hearts, here and every where, giving one united, holy, Christian testimony in its behalf, the spirit of Liberty may become so mighty, so omnipotent, as to consume every form of Slavery from before its presence.

Glorious and most important works, brethren, are laid upon us, and laid upon you, in our duties to our country, and to the world. With earnest supplications that the spirit of all truth and love may be over you, and over ourselves, in our labors for the diffusion of holy principles, and the destruction of social crimes, giving us a ceaseless energy, and crowning us with its benediction,

We remain, your Brethren evermore,
GEO. W. BRIGGS.
SAMUEL MAY, Jun.
JOHN A. ANDREW.
JAMES FREEMAN CLARKE.
F. D. HUNTINGTON.
ANDREW P. PEABODY.
SAMUEL OSGOOD.
FREDERICK W. HOLLAND.

August 3, 1847.

ASSOCIATION OF AMERICAN GEOLOGISTS AND NATURALISTS.

Thursday's Session.

THE MASTODON.

Dr. J. C. Warren made a communication upon the subject of the Mastodon. He at first gave a historical account of the discovery of the different skeletons now existing. He showed that the Mastodon and Elephant belonged to the same family, of Pachydermata or thick skinned animals. The proper name is Mastodon Giganteus. In the skeleton of this animal the great preponderance of the anterior parts is to be observed, the head, tusks, and vertebræ of the neck. The posterior portions of the animal are greatly inferior in size to the anterior. The head of the Mastodon is greatly flattened on its upper surface, differing in this respect widely from the head of the elephant—the facial angle is smaller than in the elephant—the cavity of the cranium is smaller. The difference between the teeth of the elephant and Mastodon were explained, and the growth of the teeth commented upon. It was shown that the teeth did not all grow at one time, but at different periods. He also pointed out other peculiarities and distinctions. The perfect state in which the bones are found, he attributed to their exclusion from atmospheric air. Their antiquity he could not pretend to detail, but it must be very great.

Dr. Warren said that some persons had attempted to make out thirty species of Mastodons. He had been enabled to make out only three—the Angustidens, the Humboldteus, and the Giganteus.

A NEW SPECIES OF ORANG.

Dr. J. Wyman, made a report on some crania and bones belonging to a new species of Orang recently discovered by Dr. T. S. Savage, in West Africa. This species is much larger than the one heretofore described as coming from the same country. The skull is two inches longer than that of an ordinary man.

DISTINCTION OF ANIMALS ALONG THE COAST.

Professor Agassiz made a verbal report on the geographical distribution of animals along the coasts of New England. He said that the data to be collected are few—the actual distribution is not the primitive distribution.

Wild animals differ in very small areas—different geographical divisions are inhabited by different animals. The Arctic animals are identical in all parts of the world. As you approach to the more temperate and tropical regions, the animals of different localities differ more widely. Sometimes, however, similar or analogous species are found. The fresh water fish originated in the localities where they are found. These fish are entirely different in different countries; and those species which now appear identical, will, the Professor thinks, one day be proved to be unlike in their structure and character. One of the grand results shown by the naturalists of the Exploring Expedition is, that the land shells of the islands in the Pacific Ocean, are entirely different in different Islands—each island appears to have a species of shell peculiar to its own formation. These shells could not have been derived from the continent, but must have originated on the respective islands where they are found.

The fossils of New Holland and of Brazil belong to the

CHRISTIAN REGISTER.

BOSTON, OCTOBER 30, 1847.

THE AUTUMNAL CONVENTION AT SALEM.

We resume our Report of the proceedings of the Convention, with Rev. Mr. Farley's discourse on Tuesday evening, which we were unable to give complete in last week's Register.

Mr. F., having disposed of the various objections which had been urged against denominational action, remarked in conclusion, that when we should have formed a union of Christians based on the sufficiency of the Scriptures, and established the great principle of religion as consisting in holiness of heart and life, our work as a denomination would be done and well done. But he urged that there were time-hallowed errors, affecting the hearts and minds of men, marring the true character of God, making the love of Christ a riddle, and worse than all mistifying the method of the soul's reconciliation with God, which demanded all our united strength to overthrow them. We can and ought to unite for truth and love, and to give something better to the world than it has yet received. As a denomination we had faults indeed. We needed more confidence in each other, less jealousy, less timidity. The character of "awful honesty" had been attributed to us. Let not this "honesty" be debased by censoriousness. Let us strive for more fervent piety and love. Especially had the time come when the apologetic strain must be dropped. Let the world hear what we affirm, as well as what we deny. Let us proclaim the truth without fear, favor, or affection. Let the world see that we can rise above sect, and that we desire unity in one fold under the one great Shepherd. To this were we urged by the great apostle of our faith, whom he had named, and by other departed saints. They did not regard our denomination less, while they loved the universal Church more. May their mantle, with their spirit, rest on us, and we labor in like courage, faith, holiness and love.

Wednesday, A. M. Session.

On the morning of Wednesday, the Convention having met, and the Rules and Resolutions having been read, as reported in last week's Register, some discussion on the propriety of having any rules of order arose, introduced by H. Fuller, Esq. of Boston, who made a motion that they be laid on the table. He was briefly responded to by Rev. Mr. Osgood, Rev. Dr. Parkman and Hon. S. Fairbanks, when Mr. Fuller yielded his objections on the ground stated by the chairman of the business committee, and also by the moderator, that the rules were only advisory; and on motion of Rev. C. Palfrey, seconded by Hon. S. Fairbanks, they were adopted.

The Resolutions being now presented, it was made a question whether they should be considered one by one in the order in which they were written, or whether they should be called up promiscuously according to the subject which any member of the Convention might wish to discuss. After various remarks by H. Fuller, Esq., Rev. Messrs. Osgood, J. Whitman, and others, it was voted to consider them in regular order, and accordingly the first resolution was presented:

Resolved, that assembling in this place, distinguished for more than two centuries by the principle of Congregational Independence, we deem this a proper occasion for re-affirming our respect for that principle, our conviction of its happy bearing upon whatever is best in our New England institutions and character; and that we would seriously urge upon our churches the importance of quickening the religious life of the individual parish by every means that shall promote its freedom and order, its zeal and influence.

The discussion of the resolution was opened by Rev. J. Whitman, of Lexington, who said that he deemed it not so important that the Resolution should go out in print, as that each of us should bear its spirit away with us wherever we go. I have found, said he, that while our spirits are stirred greatly within us at these Conventions, we have yet been disappointed in the results, because we have failed to exhibit corresponding action. We have in effect come together at such seasons for enjoyment, rather than to prepare for still more active and devoted labor, and to gird ourselves up by new resolutions for our work at home.

The way in which we are to act, said Mr. W, is upon individuals. We are independent, and most labor in our individual parishes. If there is zeal in the denomination, we must look for it in our parishes. If each does not labor in his own appropriate sphere of action, if each has not life at home, the denomination will show no life. The Resolution, said Mr. W., may not necessarily touch the subject of the sermon of the last evening, but he thought that while existing as a denomination, each individual was in fact perfectly free, and none could interfere with him or his parish—none interpose to obstruct his plans.

He regarded it as one of the circumstances giving the greater interest to such an occasion, that we may forget the order of clergy and laity, and speak and commune as brethren. Let each minister and each church member thus labor in the spirit of individual freedom and fraternal co-operation, and we shall not fail to manifest the true spiritual life in us. The various questions that from time to time arise will not disturb us. Whether we adopt or reject them, we shall all be united still in the same zeal.

The first Resolution was then unanimously adopted. The second Resolution was next read, to wit:

Resolved, That congratulating ourselves upon the large measure of fraternal co-operation that we have enjoyed one with the other, upon the ground of a liberal faith, and determined to continue that co-operation, we cordially rejoice in the increasing manifestation of a congenial spirit in various Christian quarters, earnestly desire a true Catholicity of communion, and upon the broad basis of the Gospel fervently hope to give and receive a Christian fellowship, that shall be as cheering as it is enlarged.

Rev. H. W. Bellows of New York, said the time had come when we could perceive that we are not without close affinities with other denominations; when the liberality and the courtesy manifested by some in the Orthodox Congregational body, made us the more regret we were ever sundered from them. There are cheering indications, he said, that we are obtaining for ourselves a candid and just hearing. There is a disposition to adopt, under other names, our cherished opinions, and they are advocated with so much freshness and power as to occasion a sort of regret with some of us, that the Unitarian movement was not delayed. Let us, say they, be no more a denomination. Let us take hold of the hands of others and go on, resolved in the great body of Congregationalists.

I am very sure for myself, said Mr. B., that this change in other denominations has been brought about by our body as a reforming body. We have set in motion this free action. Others have come indeed to their own conclusions by independent paths of investigation. They have not taken them directly from us. But we have set the example of free independent action, which has been a leaven working in other bodies to produce the results we rejoice to behold; and what we see of consentaneousness of sentiment is to be ascribed to this cause. And now, because we see this, shall we abandon our own peculiar, appropriate organization? I think we should be false to the very first principles of liberal Christianity to do so. Mr. B. believed the day had arrived when we must seriously consider whether we are not to be a more active body of Christians than ever. For there are those springing up who are using means wisely and efficiently to carry on the work of theological reform; and unless we co-operate with more zeal, we may as well disband, and allow the work to be taken out of our hands. What we want, said Mr. B., is a greater denominational action than we have ever yet had, springing out of a more earnest spirit. We want to gird up ourselves, and come to still more definite action. Mr. B. professed himself very little satisfied, for his own part, with what had been done, compared with what ought to be done. He was very little satisfied with any administration hitherto of Christianity in our hands. We as clergymen, said he, have not presented Christianity in all its simplicity and power to our laymen. They are not so much interested in it, they do not yield to its authority, as they ought; and I believe it is because we present Christianity in too diluted a form. We have compromised its demands. We have allowed our relation to the leading classes of society to modify our statements of the pungent truths of the Gospel. I believe, said the speaker, that we are to teach men more strongly that they are amenable to Christ. I believe that we are to call up the institutions of society, which are so unequal and oppressive in their operation, and put them in the balance, and declare they are unchristian and found wanting. But we have been so entangled by social connections and various other ways, or have been so painfully conscious ourselves of falling below the real demands of Christ on the life, or have been so kept back by feelings of sheer modesty, that our arms have been unnerved, Christianity has become weak in our hands, and failed to make its impression. We must become more forcible by making Christianity more forcible in our administration of it. Consider, added Mr. B., the condition of things in our country—the palsy of the moral sentiment in the respectable, wealthy classes of society; the war that rages; the slavery that compels millions to unrequited toil; the excess that is everywhere indulged in. When in former time, said Mr. B., I have looked on reformers assailing these evils, I felt they were so extravagant that I said things against them for which I pray I may be forgiven. I am not going to give in my adhesion to them; but I feel, and I say, that they have exhibited more of the Gospel than ourselves, and we are not to reprimand them.

If the Christian life is to be improved among our denomination, said Mr. B., men are to be arraigned for whatever is contrary to the spirit and demands of the Gospel. They must give up their self-indulgences, their pride, their worldliness. They must sacrifice their own interests where they come into collision with the plain teachings of Christ. When we shall thus show as a denomination more piety, and a more definite faith, we shall be more effectually heard as we say to other denominations,—Give up these scholastic falsehoods; and a broad foundation will spread out on which Christians of every name shall stand, and co-operate in liberty, holiness and love.

Rev. Mr. Sanger, of Dover, arose, and requested of Mr. B. information of the facts which the Resolution implied, and which led Mr. B. to believe there was such a tendency in other bodies toward liberal Christianity. Mr. B. replied that he found these manifestations in the sphere in which he himself moved. He mentioned leading Theological Reviews—the New Englander; the Methodist Quarterly which was also very ably conducted; the Universalist Quarterly which he regarded as highly creditable to the denomination, and which showed an approximation to our own peculiar views.

Rev. Mr Muzzey, of Cambridge, followed Rev. Mr. Bellows. He commenced by remarking that it had been his misfortune at a former Convention to advance views which subjected him to animadversions and strictures from the gentlemen last up, but he rejoiced most heartily to hear those same views now so eloquently urged from the gentleman's own lips. And the moment that he and others of his influence and standing should take that ground openly and unitedly, the success of Christianity in its application to the great practical evils of society would be as certain as the light in heaven.—We want, said Mr. M., a spirit of hearty union to carry out the great truths with which we are entrusted. Our relative position with other bodies is most cheering, and we owe it to whatever of union we have had among us. Unless we had been thus far united, our influence would not have been what it has, our position not so commanding. We want a union not to fill our treasury, not to exhibit the mere machinery of outward action, but we want a vital union in the practical principles of religion. When the darkness is growing deeper and deeper over our country; when iniquity everywhere abounds, then surely is no time to frown on reforms, to pass strictures on the extent to which reformers are urging their work. As a denomination, said Mr. M., we occupy a prominent position in regard to our wealth. It becomes us to labor that this wealth be consecrated to Christ and his Church. Let the spirit of Christ—his self-denial, benevolence and devotedness—reign and command the wealth of the Church. I want to see, said Mr. M., not money given to build up feeble churches, but wealth poured out for the diffusion of practical religion, and the overthrow of unrighteousness. He believed it to be in the power of the denomination, if they would come out as a man, to put an end to war. But alas! we were sleeping over the evil. If there were only a hundred and twenty names of disciples, as of old, who should go forth in the spirit and power of our faith, we should be able to come together at the end of another year, rejoicing that the work is done.

I read a letter recently, added Mr. M., in which the writer said: "there is a *tone* in your body." Let us maintain that tone, in still increasing earnestness, and other denominations will be one with us. This ground of practical righteousness is the common ground, on which all Christians can stand. There is no other.

Rev. Mr. Stetson, of Medford, arose and remarked that he had been greatly moved under the speech from his brother of New York, who had touched strings in his heart that would long vibrate. He had himself seen that there were many who would not accept the name Unitarian, but who adopt our principles; they object to us, that we are not true to our principles. Christianity, he said, is a religion of principles, not of dogmas—though it has truths. Its essence does not consist in things to be believed, so much as in things to be done. First be, and then do, is the main concern. Christianity is a religion of principles, as opposed to the idea of formalism, and sacraments. Its efficacy does not come through sacraments, but through the heart, producing works. So far as these principles are concerned, I have no objection, said he, that we should be considered a sect, and meet together to strengthen ourselves for our work.

There are two things to do—one class consists of things to be done at home in our parishes; the other we find out by coming together. While we can work together as a sect, he nevertheless rejoiced more in the great Congregational principle which makes every minister independent: every parish, and every member of it, a sovereign; accountable not to one another but only to the one Lord above. To this our great Congregational principle we had not been, he thought, entirely true. We had not considered all those who preach Christ's great truths as standing on a level with us. Every preacher who preaches the great living truths of the Gospel, and gives Jesus Christ the honor which is due to him as the representative of these great living truths, said Mr. S., I will recognize as God's servant and regard him as my fellow laborer and brother,—yes, though in his dogmas he even destroy the unity of my Father in heaven. We have a right to refute, we have no right to put one another down. The great principles of liberal Christianity forbid that we speak against a brother except to show that he is in error. No congregation is amenable to our bar, no minister, no individual man. I take, said he, the extremest ground on this subject. Let any one show that he receives the great principles of practical Christianity, and the eternal law of God,—let him show this and I am satisfied. There is no other ground between this and having a creed whether of five or thirty nine articles, to which we must give in our assent—most probably "for substance of doctrine," as they say.

But the great practical error is—not that we do not hold to this and that dogma, but that the gospel must be diluted by the spirit of the world; that Christianity, as the gentleman from New York happily expressed it, must have a reflection from the fashionable world before it can be acceptable; must receive a coloring, as we are all colored by the beautiful light coming through these windows, [alluding to the peculiar light of the stained glass in Dr. Flint's Church where the Convention was in session.] The Gospel, said Mr. S., ought to be applied to life, and must be applied to life. But the community will not suffer their ministers so to preach.—There were laymen who had said to him, he had no right to preach out his belief as he did. In vain then, it was Mr. S's. reply to them, in vain have you a liberal Christianity. The community, said Mr. S., will not hear you preach out boldly and pungently your views, unless on this condition—that your views be exactly coincident with the views of your hearers. And it comes finally to this—that no man has any right to preach that which is disagreeable to any body whatsoever. Now in vain is such a gospel preached. You may get up ever so much steam, but there is nothing to do. We must cease to make compromise—cease to seek to please men—we must bring up the gospel to the high places of men. We must say that war is not Christian; that if war exists, it comes from men's lusts and passions, that it is brutal paganism; the moment a man becomes a Christian, he cuts himself loose from having anything to do with it. I will not say, said Mr. S., that no defensive war might ever be engaged in by a Christian. If the tide of battle should be turned, and the Mexicans should come up, and bombard our cities, and slaughter innocent women and children, as our armies are now doing to them, and if you should rise in defence, and repel the invaders, why then I might lament the necessity, but I would say, I forgive you in this instance. There however can be no such contingency. It is time, therefore, to bring home to men's bosoms the vital truths of our religion. We have compromised long enough. We have compromised great political questions, and we have learned to compromise religion, and thus made it contemptible in the eyes of sensible men. Let us cease now and forever to compromise, and insist that men should be and do right always and everywhere, and give in their adhesion to the great principles of righteousness which are the vital truths of Christ's religion.—There are many in our congregations, said Mr. S., who would say to us, if they were questioned on the subject, that they care nothing about Jesus Christ. Let them be made to feel they must.

Samuel St. John, Esq., of New Haven, Ct., rose and said, that he did not in every respect like the resolution before the meeting. He thought the day had passed when a man should dread the name of Unitarian. For himself he had been educated under the strictest Orthodoxy, until, in a season of illness about twelve years ago, Unitarian works were put into his hands, and he read them. He read them and embraced their doctrines, and for the last ten years of his life had done much to circulate the works to which he felt himself so much indebted for consolation, and for higher views and principles of action. He had encountered all sorts of odium and contempt—until recently, when now the reproach seemed to be abating. He did not therefore feel disposed to drop the name Unitarian, and would be happy if the resolution were so changed as to embrace the name.

H. Fuller, Esq., of Boston, though that when the gentleman from New York had said so many excellent things, in such an excellent spirit, that the resolution would at once have passed. The reception of our views by other bodies of Christians had been presented as a reason why we should regard our mission as having been fulfilled. Ought we not, said he, to reverse this inference! He recollected the time when Unitarianism was called the Boston religion. It was hardly known out of the immediate vicinity, or out of Massachusetts, and was everywhere spoken of with reproach and condemnation. Now liberal Christianity is widely received; it is adopted among those who call themselves Orthodox. It is just as well known as any fact of science, that Unitarian action has effected this change; and having done thus much, it was no time for disbanding.

[Mr. F. passed to animadvert on some of the statements of the last speaker but one, designating him as "the very pious gentleman from Medford." This to us, and to all whom we heard speak of it, was the only unpleasant incident at the Convention. Mr. Stetson arose and called him to order—not imputing however any unworthy motives to Mr. F., but insisting that the language was offensive and improper—the Moderator, however, giving his opinion that the language was not in itself improper, and regarding the speaker as by no means intending to cast any slur.—Mr. F. said he would neither avow nor disavow any intention to cast a slur on the gentleman, but seeing he refused the designation, he would call him "the pious gentleman from Medford," when Mr. S. arose again and insisted on calling the gentleman to order. Mr. F. replied that he would then give him no designation in particular.]

He proceeded to say, that when it was asserted that ministers could not preach except what might be agreeable to their hearers; that no layman would suffer them to speak out freely and fully, he did not believe a word of it. Every hearer has a right to judge, and when a preacher affirms in the pulpit that all war is anti-christian, I have the same right, said Mr. F., to deny it. But shall the minister on this account say, that I will not receive, or he cannot preach, any thing but what is agreeable to me! The minister is at full liberty to preach all that he believes, nor will he be respected unless he does so. But let him remember that others have rights as well as he. Mr. F. agreed with the gentleman from New York that we had not come up to the requisitions of the gospel. Let the gospel be preached from the heart, to all classes, rich and poor, and it will reach the heart.

Rev. Mr. Stetson arose and denied that he had said "no laymen." He had alluded to what laymen themselves had remarked in conversation with him.

Rev. J. F. Clarke, of Boston, remarked that if we counted our numbers, we should have reason for discouragement, since our success in this respect is small. But if we look for success in the leaven which we have put into other bodies of Christians, and which is now working so happily, then have we reason for congratulation. There is a wonderful advance toward the principles which have constituted the life and power of liberal Christianity. But it should not be forgotten by us, that the success is not ours—it is the success of the age. And if we do not ourselves make greater headway, we shall assuredly be left behind. I am not sorry, said Mr. C., that others who adopt our sentiments remain still in the denominations with which they are connected. He did not desire them to become Unitarians, he was satisfied if they became liberal Christians, and if he could see tokens of progress. He should regard it as a calamity for us to become stationary on what of truth we had already gained, and look for others to come over to us. Our true position is that of progress along with others to higher truth for them and for ourselves. Our own great central principle is righteousness, our union is in liberty, holiness, love. If we act up to this, our progress is sure, and whatever truth is needed will be revealed to us. We ought to thank God for any tokens of kinder feelings toward us, any tendency toward true Christian union, any filling up of the gulph between us and our Trinitarian Congregational brethren. We have suffered much, as well as they, by the separation. There is still much for us to learn from them, as well as for them to learn of us. And what we want is to be willing yet to learn as well as to teach. We want a larger freedom. Our denomination calls on us to do more thinking than others, and for this we must have freedom. He was in favor of all progressive moments. We ought not to do less, but more.

Mr. Jones Very, of Salem, remarked that there were great movements in progress in the world; that larger ideas were occupying men's minds. It is our duty, said he, it is our only worthy end, to elevate ourselves to these ideas. It becomes us to take no small or inadequate views of duty. He regarded our denomination as the exponent of the other sects. Our progress measured and told theirs. We should reach forward, ourselves, to where we wish them to come. Mr. V. believed that a better spirit was betokened by present appearances; that Christ was still in the midst of his followers on earth. He urged that we should proclaim the unity of the Church; for all Christians are one in Christ, and should be one with each other, in establishing his kingdom in the world.

Rev. Dr. Flint, of Salem, briefly remarked that the Resolution seemed a little more self-glorying than we ought to sustain. It is not for us to say that *we* have done it, nor to think that we have already attained, but that we are approximating towards the original truth and purity from which the Church have deviated, and for which they have substituted their own imperfect, unworthy conceptions.

Rev. Mr. Osgood, of Providence, observed, that he came intending to be merely the working servant of the Convention, but that he felt moved to say a word upon the resolution, which he thought was earnestly called for.

In coming to Salem, he could not but think of the old Puritan times, and feel a yearning affection for all the churches founded by them.—As he saw the faces of loved brethren in this assembly, pastors of the churches of Robinson, Higginson, and Cotton, he could not but think of the great Congregational brotherhood, and believe that there was still great affinity throughout the whole body. There are encouraging indications of a more catholic spirit in various quarters once very austere and exclusive. The younger Orthodox clergy show a marked independence and liberality. The better tendency is indicated by the respect paid to such writers as Whately, Arnold, John Foster and Neander; and the lessening influence of such writers as Hengstenberg and the Ultra dogmatic school that finds mystery and double sense in every line of Scripture. The state of feeling implied in the resolution did exist, he was assured. Already the olive branch had been many a time waved from Andover and Newton and New Haven, in token of a peace founded upon common sympathies, if not upon common doctrines.

Mr. O. then went on to ask what course we ought to pursue in this interesting state of things. Give up our ground or stand upon it? To him it was clearly our duty to stand by our position, for it is our true position and may be held in the spirit of the largest charity and truest catholicity. Keep our own family together and in our own house; then we are in a condition to cherish the most honorable relations with our neighbors. But give up our own position, and we are out of doors, and mere beggars for shelter and sympathy at other men's houses.—He spoke earnestly of the great influence of Liberal Christianity in New England, and of the precious privileges which our clergy enjoy.

He was for having Unitarian Christians keep their ground and for allowing our Orthodox brethren to keep theirs also. He was sorry to hear gentlemen speak in a manner tending to deny the more independent Orthodox theologians a ground of their own, and to claim them as Unitarians. But it is not fair to call them Unitarians. They disavow the name and doctrine.—Do not try to bring them into a false position.—Do not increase the suspicion against them already so strong among the more rigid of their own brethren. Do not disgust them with a narrowness that is unable to recognise any enlargement of mind, not baptised with our name. Forced affinity is but another name for repulsion. Let us be courteous, and beware of giving offence by forced argument.

Let us then stand upon our ground, and allow other denominations whether exclusive or liberal in name, to stand upon theirs. Let this be done in connection with a true Christian charity that duly honors the spirit and life above the letter or form. Thus sectarianism shall gradually come to an end. That it might cease, he fervently hoped. He yearned for a truly Catholic sympathy with all Christians, and was willing to purchase it at any price short of the sacrifice of honesty. As things were, he hoped we should all be wary of a merely negative faith, an Anti-Orthodoxy, and instead of confining ourselves to the early controversial literature of our denomination should acquaint ourselves with the best minds among the Orthodox, and be enlarged by their instructions. Language such as this, might move some of his brethren to call him tame-hearted, and over-conciliatory. One gentleman had called the Resolutions milk and water. To his own mind, however, they were far from being wanting in spirit. Perhaps the gentleman, however, was speaking figuratively, and meant to compliment the Business Committee by describing their Report as pervaded by the water of life, mingled with the milk of human kindness.

Mr. O. closed with expressing the hope, that we should seek more and more the evangelical posture of mind. Christ is the Way. He is the Mediator, who removes alienation, and reconciles man with his brother and his God.—Look up to God through Christ in a faith that works by love, and establishes the kingdom of heaven in the love of the soul, the home, the State and the Church. Thus shall there be at last one fold and one shepherd.

Rev. Dr. Parkman of Boston, rejoiced in sentiments which had been expressed by gentlemen who preceded him. But he had heard with regret some words that fell in relation to the laity—their unwillingness to listen to the teachings of duty, their opposition to the truth. For his own part he could say he had found in the laity men who were ready at every call of duty, desiring to know the truth, and glad to welcome it from whatever quarter it shone; men, the worthy representatives of the noble laity who with Higginson laid the foundations of the Church in the city where we were assembled. For himself he was confident that truth in its simplicity, uttered in the spirit of truth, would always be welcomed.

Rev. Mr. Hill of Worcester, remarked that he did not feel we ought to congratulate ourselves on account of what had been accomplished; still we should be thankful that we have followed the leadings of Providence, and that the time is coming when all shall act in harmony and union. Among the many circumstances that impressed his own mind, were the two great discoveries of our age. Shall we suppose, said he, that these mighty agents are brought into use for any other purpose than that men should live and labor for each other as brethren, and that mankind should be one? What, moreover, might we hear in that voice of agony which came over to us from a nation for bread? Was that a mere accidental calamity? Shall we regard it as only the misrule of government? It was the overruling of a divine Providence for the furtherance of his purposes of mercy to the race. Every movement was not without its signification as pointing out the end to which we are tending. He spoke of the celebrated World's Convention. It had been ridiculed. But what was its idea? It was union. I know, said Mr. H., it was a failure. And why! Because its members had not the right spirit, and failed to discern the true conditions of union. In our own movements and progress, it is matter of thankfulness that it has been our good fortune to follow in the majestic march of Providence. There is, said Mr. H., a most solemn demand on us to come up, and do the work marked out for us by Providence. When he thought of the little things that were suffered to disturb us, he could but lament that the greater were on this account lost sight of. He looked hopefully on the young men, and desired they would go forth with a self-sacrificing, devoted spirit, such as animated one of our number who had recently gone to his reward; who, after having labored in his distant field only for a short season was called to an early death. The spirit which he exhibited on his dying bed, made his chamber the gate of heaven; Christians of every name assembled around him, and even asked him to carry messages to friends in heaven, whom they felt confident he would shortly see. O, said Mr. H., let us have more of this spirit of our brother Moore! All good men are with us, Mr. H. added. Let us go on with courage, and in God's good time great things shall be accomplished.

Rev. J. Whitman, of Lexington said, that from remarks made recently in our public journals, it would seem that our denomination had come into existence merely out of man's design, and to promote sectarian ends. But to his view there was plainly a Providence directing our course. There were those who, in the legitimate and conscientious use of their reason, had come to entertain different views of some of the great doctrines of the Bible than were maintained around them. For this they were excluded from Christian sympathy and communion, though they most heartily desired to continue as one with their Christian brethren. Being excluded, they came together to ascertain their duty. The result was a union of action in support of what they deemed to be truth. The character and position of the denomination have changed as new light has broken in, and now we are conscious of receiving sympathy in quarters where it was once denied us, and the views are adopted for which we were denounced and excluded.

This has been brought about not by ourselves—not because we have sought union; but through a co-working Providence under the frankest expression of our views. He had found that where a Unitarian society had labored for what they deemed the Gospel of Christ, there was more liberal feeling in the denominations that surrounded them. He had known an instance where five or six Unitarians felt it their duty, a part of the Sabbath, to meet and read a Unitarian sermon, instead of going to listen to one in which they were very sure to hear their own sentiments denounced. By and by one and another dropped in, to join them, and the result was an increase of liberal, fraternal feeling—His own position had been somewhat peculiar in the place where he now resided. He and his people had found no difficulty in uniting with his Baptist brethren, nor they with him, in the services of the Lord's day, while they still cherished their own views, and he his. There is in all a yearning after union. There is the ideal of a higher union than the Church has known—a union such as our Lord prayed for--and they are reaching forth to have it realized. Especially was this union promoted by the reforms of the age. Brethren of different names came together to remove great practical evils, and they found they were of one heart and one mind. He believed Channing's Essay on Slavery had done even more than his Baltimore Sermon. But he would have them both go together.

He would add one word more. Let us not trouble ourselves about Christian union, but go on and endeavor to bring ourselves and people into Christ's spirit. Unanimity not based on the spirit of Christ will not be lasting.

The second resolution was unanimously adopted.

The morning session was closed with prayer by Rev. Mr. Thomas of Boston.

Wednesday P, M. Session.

The meeting having been opened with prayer by the Rev. Mr. Miles of Lowell, the 3rd Resolution was presented for discussion, viz., Resolved that we deem Christianity as essentially diffusive in its spirit, and that whilst we rejoice to unite with our fellow Christians of every name in common labors of piety and charity, we are called to do an especial work in our own peculiar field, and are in duty bound to strive to extend the principles that we hold dear, especially by circulating the writings of our gifted fathers, such as Channing and Ware, and by sustaining more generously than hitherto the Association that has been continued with such usefulness amongst us.

Rev. Mr. Eliot of St. Louis, rose, and announcing the necessity for his immediate departure for home, expressed his unwillingness to leave without speaking on one or two subjects. While there are many, said he, who call in question the utility of our denominational existence, he for one gave in his adhesion to the Unitarian name, and Unitarian faith. He did not know how he could act more usefully than thus. Almost every one understands by the Unitarian name, not a narrow sect—not a mere name—but certain great principles. He lived in a city where his nearest exchange was 150 miles distant. Although his church was strong in faith and united in action, still he regarded their connection with the Unitarian body as a great help in the diffusion of truth. Their being established as a Unitarian body led to more inquiry what their principles were. Under the name we bear, said he, we are the representatives of great principles. Take away that little church, and much would be lost. If it had only half its present strength, its name as a Unitarian church would do much. And while laboring as a Unitarian, he felt that he himself, and every one holding fast to the standard of liberty, holiness and love, had a place large enough to stand in. Mr. E. said he had confidence in the American Unitarian Association. He was too far off for every day correspondence with it, but not too far off to feel an interest in its condition and doings. It is true that it has not accomplished all it could do; but give it an opportunity to do more, provide it with the means of doing more, and see whether there will not be corresponding results. It has been matter of astonishment, said he, living 1500 miles off, where he felt the good influences of the Association, to hear doubts expressed about it. Work for it, and with it, said Mr. E., and you can accomplish great things. We do not feel trammelled by the bond that unites us, it is not too close.—Before he sat down he would ask the sympathy of his brethren with himself and his church who occupy a somewhat different position from theirs. He would beg them to consider that the same voice which says "Cry aloud and spare not," also says "Judge not lest ye be judged." It does not follow that he is a compromiser, who does not feel it his duty to denounce certain evils which he sees in the midst of society where he is placed. All he would ask is, look at the whole life. He was not sure that condemnation was wise. We have a good place of working, said he, if we can only work well.

[Mr. Elliott was followed by Messrs. Geo. Channing, St. John, and A. B. Fuller, the report of whose remarks was taken by a friend, in our absence, and is not yet written out.]

Rev. Dr. Gannet, of Boston, would present one or two facts bearing on the last clause of the Resolution. There was reference to the American Unitarian Association. It has been useful, he said, it has had great capabilities of usefulness, and the time has come to see whether it may not be vastly more useful. At the last anniversary, to the great gratification of the friends of the Association, there was a spontaneous feeling of interest in its behalf, every thing looked cheering, and we left with a conviction that something would be done. But, be remarked, our plans seem shaken and prostrate. Our brother who has just left us, [Rev. Mr. Elliott,] who was chosen with such unanimity to the office of Secretary of the Association, has, from a conviction of duty, declined; and Dr. G. expressed his anxiety in relation to the meeting appointed in Boston at the close of the Convention, that every one should go with feelings of hope and not discouragement. Other men will be found to carry out the objects of the Association. He who shall enter on the duties of Secretary, will have more encouragement. At the last meeting it was announced we were $4000 in debt. Since that time, with the help of only one friend, with a community burdened with many other cares, the Association has placed itself out of debt, and has money in its treasury to the amount of several hundred dollars. It has also adopted a plan which will give more interest and efficiency to its Tracts—viz., that they shall be brief and pithy. It has done something to enlist to a greater degree the interest of ministers and churches. And we stand in altogether a better position.

I wish, said Dr. G., to present another class of facts. The remark has been made that the Association has become effete. It would be seen how ill founded the remark was. Within three weeks one gentleman has raised $2600, and he could easily have raised it to the proposed sum, $3000, before the present Convention, had not other engagements required his attention. There was no urgent appeal made. The wants of the Association were made known, the opportunity was given, and the response was readily and cheerfully made. This was only in one city. Our friend did intend to come to Salem, but Boston wished to have a monopoly in this matter, and he was precluded. Dr. G. presented still further evidence of increasing interest in the Association. There had recently been two legacies, each of 1000 dollars—one from a friend of his own; another from a man of modest worth but genuine excellence, of no great professions, but of great practical virtues. Sir, said Dr. G., is the Association forgotten? Is it thus that it is forgotten, when it is regarded with such interest by our merchants, and remembered with substantial affection by friends on their death bed? Is it unworthy of confidence in regard to the purposes of the Association? They are such as should commend themselves to every liberal Christian. I do not mean, said Dr. G., to decide what is duty for my brethren, but I would bring them to my point of view.

I go back, said Dr. G., some 20 years ago. I remember him who in heaven bears, I know, a strong interest in the Association. I know how he and other men felt. They saw that the country was full of associations bound in exclusive sectarianism, and they said, Cannot we do something to promote the gospel, unless we help fasten the fetters of society? We will do it, and in the spirit of Christian liberty—not for the spread of Unitarianism, not for any thing merely distinctive of us from others, but to commend Christianity to the world. Is there not a need of such an association, as much now as 20 years ago? Can you contribute, he asked, to the American Board? Can you put your money where you know it will be devoted to oppose the interests of liberal Christianity? We must either have an institution of our own, or contribute to the spread of false doctrines or do nothing at all. He asked what objection, in the name of reason, is there to this Association? I grant, said he, there are errors. But are we to wait until we have the perfection of Jesus?

These objections seemed to him to be founded on an unintentional exaggeration of the evils of sectarianism. He himself was not opposed to sectarianism, he cared nothing for the distinction between sectarianism and denominationalism. He had in him, he rejoiced, good sectarian blood. It need not be unjust, and yet it may adhere to its own construction of the Gospel.—The only serious objection there can be, is that this organism and united action are false to the genius of liberal Christianity. But he believed that freedom of opinion could co-exist with the most effective co-operation and hearty sympathy. Let us go for sympathy, he urged, let us go for co-operation in the name of Christ.—What is the spirit of Christianity? Is it an individualism? It recognizes the affections and sensibilities.

One word more. We can never carry out the designs of liberal Christianity, until we carry out the principle of co-operation along with freedom of thought. Brethren speak of reform. How will you bring it about? By going alone? There are few Channings in the world, said he. Some are strong, but most are weak. No, we must work together, and unite our strength. All nature, and all Christian history, is full of illustrations of co-operation. Look out upon the evening sky. You behold a star here and there whose light faintly twinkles, and darkness still wraps the earth. By and by all the heavenly host come forth, and shine with united brightness, and the world is glad in the light. And nature in this lower planet teaches the same lesson of harmony and co-operation. I come to this one point, he added in conclusion—that inasmuch as we are Unitarians and liberal Christians, it becomes us with mind and heart and tongue and pen, to sustain and help onward the American Unitarian Association.

[Rev. Mr. Hincks of London, next spoke, the report of whose remarks we are unable to present this week for the reason stated below, in a brief editorial at the close of the Report. And we would here assign the same reason for the non-appearance, the present week, of remarks of other gentlemen.]

The third resolution was then unanimously adopted.

The fourth resolution was next read.

[Rev. Mr. Pierpont of Troy N. Y. spoke first to this resolution.]

Rev. Mr. Thomas, of Boston, would briefly speak to that part of the Resolution, relating to an open and manly testimony against great social and public sins. He believed that one could only speak efficiently upon any subject according to his individual moral position in regard to that subject. He would illustrate by referring to one of the sins named in the resolution—that of war. A man could not utter a word "with power" upon the subject until his own heart and life should become redeemed from all the spirit and manifestations of war. When one shall so live as to overcome all the little animosities, or deeper enmities of ordinary life by the long suffering and love in which he may meet them—when he shall come experimentally to know that there is power in good to overcome evil, and that the sins of others may be so borne as to be healed—taken away—then will he have faith in the principle of overcoming evil with good. And not till then. And the more he shall prove the power of this principle in his own heart and life, the deeper will be his faith in its power in all cases until he shall come to see and feel, with Jesus, that good, not evil, is the *only* cure for evil.

He thought many were not in the moral position clearly to see, or fully to testify against the sinfulness of war. When they should come to see and to feel *all war*—yes all war to be inconsistent with the spirit of Christianity, (for so he believed it to be,) then only could they preach effectually concerning it. That all war *was* inconsistent with Christianity he believed from the specific declarations, as well as from the life of Christ. For although in our Savior's day, the early commandment of God—Thou shalt not kill—had become corrupted, and was interpreted as it is by most of those who would be Christians at the present day, to wit: Thou shalt love thy neighbor and hate thine enemy, yet Jesus took up the very point, and in the name of God the Father, placed the matter once more rightly before the world. He taught that the original commandment—Thou shalt not kill—was not only to keep us from taking life, but from even being angry or reproachful towards a brother. Yes, even to that extent would Jesus extend the spirit of the commandment; to the prohibition of angry emotion, of reproachful language, of turning contemptuously away. Christianity says, If thine enemy hunger feed him. We say, If our enemy hunger starve him to death. Christianity says, If thine enemy thirst give him drink. We say, If our enemy thirst cut off even his supplies of water, kill him, at any rate injure him as much as you can, kill him if possible!

Admitting all that might be claimed in behalf of war under the Old Testament, Mr. T. would still say that Jesus took up the whole matter, correcting, renouncing and repealing forever in the name, and with the authority of Almighty God all that had been said under that former dispensation in regard to war. Jesus admitted that it had been said by them of old time, as it is now said by many of us,—an eye for an eye, and a tooth for a tooth, and whoso sheddeth man's blood by man shall his blood be shed. But he would teach the world a different doctrine, to wit.—I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you. Such he regarded is the will of God by Jesus Christ, however it may be perverted and misinterpreted by Jews and by us.

Mr. T. said we might see these teachings of Jesus interpreted by his life; that in extremest cases he was true to the spirit of what he taught. He was led as a lamb to the slaughter, yet we see him yielding every right, even life itself, in accordance with the Gospel he taught us. Is not then the spirit of war in all its forms inconsistent with the plain and positive teachings of Jesus, borne out and interpreted by his life, and by his death on the cross? Inconsistent therewith as interpreted by the lives of his early disciples, whose only answer for centuries was, when they were required to enter the Roman armies, I am a Christian and cannot fight! And they went by hundreds and thousands to the stake, the scaffold, and the cross, rather than depart from the precepts, example and spirit of Christ.

[Dea. Grant followed Mr. Thomas, and moved to amend the original resolution by substituting the word *intemperance* with the mention of the other evils.—Rev. Messrs. Gannett and Bellows followed, and the question was adopted with the amendment.] Rev. Mr. Clarke read a resolution to memorialize Congress on the subject of the present war, which was referred to the business committee. The meeting was closed with prayer by Rev. Mr. Weiss of Watertown.

Wednesday Evening.

The services at Mechanic Hall were attended by a still larger assembly than on the evening previous—the lower part of the house being filled to its utmost capacity, and most of the seats in the gallery being occupied. Rev. Dr. Gannett made the introductory prayer. Rev. Mr. Briggs of Plymouth preached the sermon from Luke xii. 32. Fear not little flock; for it is your Father's good pleasure to give you the kingdom.

Mr. B. commenced with exhibiting one great peculiarity of our Savior's teaching. Jesus did not directly assail error. He did not oppose one theological opinion to another. Always when he contrasted truth with error, he utters great principles the reception of which would displace the error. For instance, the Samaritan woman asked him a question respecting the place of worship, and he unfolded to her the divine idea of worship which had become lost to the world. The Scribe asked, Who is my neighbor? and Jesus taught him the great law of love, in the light

ganic change produced in mankind. They are the same now as when Nicodemus came to our Savior by night. The same great sins that pervaded society then, pervade it now. Whence, he asked, comes lust of power and dominion? Does it not from the idolatry of the heart, which excludes the great Being from his throne? And must not idolatry be first attacked? It is when the idea of God is present that we feel that all men are our brethren. It is in the light of man's immortal destiny that we perceive the great wrong of oppression. He would not that one whit of our ardor be abated in the practical reforms of the the age, but still there is the great fact that men are destitute and wretched until God becomes to them all in all. God grant that we may go on in the work of redeeming man with greater earnestness, and never lose sight of the interests of humanity; but let us remember also that they are bound up in the soul's supreme interest, and in God its rightful sovereign.

Rev. Mr. Sanger remarked that this was the first meeting he had ever attended, and it had given him almost unmingled pleasure. It would add to his gratification, if he could contribute even so much as a mite to the interest of the Convention, and this he felt he could do in speaking a word in the spirit of the resolution now presented. He followed in the train of remarks of Mr. Lincoln who preceded him, urging that our spiritual nature was first, and last, and most to be provided for, and that we should press this point more earnestly on our churches.

Rev. Mr. Bellows rose and said, that the great obstacle was a love of wealth. We idolize our civilization and have come to think it a substitute for the love of God. The grand interests of the nation have become a substitute for our individual hopes of heaven. It is as once in France, where the individual is nothing in the general account, and society is all. There is, said he, a very imperfect understanding of the true uses of wealth. Men very rarely buy their own time. We tell men to go on in accumulation, &c., if they only carry along with them the spirit of Christ—and this puts them very much at ease. But if you tell them that the spirit of Christ cannot dwell with extravagant and ardent desires of wealth, you see indications very plainly that the heart is not right. We want to abate this love of money, and to awaken the feeling that it is impossible to carry out Christianity and conform to those customs of the world, which are men's object in the acquisition of wealth. We must tell them that with this spirit they cannot enter into the competitions of trade; and if they reply to us that they must starve, we must say to them, Starve then!—There is a very erroneous idea of what constitutes a true competency, and it can be regulated only by bringing it into comparison with the standard of the gospel.—I know, said Mr. B., that we feel it to be a very dangerous thing to meddle with existing social laws; and it is indeed a great work to reform them and counteract these great materialist influences. But he had faith in reason and science, and faith in the human heart, that the needed work would yet be done.

Mr. B. related an anecdote of Albert Gallatin—who after many years of skepticism in a former period of his life, had come to see that true science is a handmaid to religion, and now at the age of 87 was still active in thought, and fervent in spirit. This distinguished man said he had known Laplace—the prince of astronomers, but an atheist. Mr. Gallatin thought he had a great special faculty, but after all he was a very little man, and in his opinion the world had greatly over-rated him. Shall we, urged Mr. B., when science is surrendering her sceptre to Christianity, uphold materialist influences! We have something more to do than to legitimate the pursuit of earthly things—we are to give predominating affections. If we shall do this, said he, we shall have very little to do in other matters of reform.

[Rev. Messrs. Palfrey, Muzzey, and Stetson followed.]

Rev. Mr. Osgood followed Mr. Stetson, and began with observing, that the resolution raised in him mingled feelings. He could not but lament the earthward direction of so much of the enterprise and resources of our age. At the same time he could not but admire the immense energies displayed by men of business in their undertakings. Christians had much to learn of men of the world, who were apt to be so much wiser in their generation than are the children of light. Christians are too often content to rest in mere plan, while worldly enterprise adds power to its plan and carries it out with an almost supernatural energy.

For his own part, he was often startled by the vision of a giant race, a nation of Anakim who arming themselves with the elements of nature and the inventions of art, are overrunning the world. A young giant had been at work almost under his window, filling up an arm of the sea with stone wall, dry land and stately buildings. First came the plan and now follows the mighty deed. The other day, the young giant gave a long shrill whistle, which was understood by our merchants as an offer from him to carry the cotton and iron up the Blackstone valley to Worcester, and which to Brother Hall and himself indicated a perfect willingness to facilitate exchanges with brothers Hill and Hale. The giant race meets us everywhere, crossing seas, bringing down mountains, raising valleys, riding upon the lightning in its electric agencies, and scaling the heavens and loosing the very bands of Orion by its telescopic daring.

The great question of our time is, what shall be the relation of Christianity to our industrial civilization. Shall we give the young giant over to Satan as inherently a denizen of the lower world, or try to reclaim and teach him to look upward. It is sad indeed to see so large a portion of the intellect and energy of our age diverted from the loftiest interests and devoted so entirely to money-getting. Where is the cure—how shall the manly strength of the nineteenth century receive a noble direction, the strong be deterred from sanctioning the wrong, and true might be brought to the side of the right. This is a great question indeed. The champions of the hierarchy are trying to meet it in their way, and they have done much to get the masculine power of our age on their side by connecting religion with ambition, ecclesiastical zeal with temporal honor. But the game of the middle ages cannot be repeated. Nor can Christianity again receive the nominal support of the world by the close union of the Church and State, that makes the font of baptism, and the altar of communion the necessary path to secular preferment. If such a state of things could be renewed, we should be the last to desire it. Christianity gained only in appearance by being connected with such attractions, and her own divine features were hid by the worldly garb put upon her by kings and priests.

He hoped great things from the civilization of our time. He hoped the giant would be converted, and the power of this world would be truly devoted to God and his Church. There was nothing essentially unhallowed in industry, natural science, or the pursuit of wealth. All these depend ultimately upon divine laws, and as the true order of the Universe is seen, the harmony of the material and spiritual interests will be discerned, and the time will come for attaching new sacredness to industrial pursuits, and connecting them with the Kingdom of God.

Who shall take the lead in bringing on the better day of spiritual faith and practical devotion. For himself he thought the laity very remiss, but he did not feel at liberty to repeat the self-glorifying language sometimes used by the clergy in speaking of their relation to the people. The clergy are to take the lead. They are still the honored teachers of the nation. They need not fear that they will preach a doctrine too strong for the stomachs of the people, if it is only preached aright in proper wisdom and meekness. The closest preaching is in the end always the most acceptable. Some preachers, who think their preaching to be unpopular on account of its independence or strictness, might more justly charge the result to its feebleness or irrelevancy. Who can wonder that audiences should be sometimes restive under a dispensation of religion that neglects to speak of the primordial relations between man and God, and dwells constantly upon a few social vices with which a large portion of our congregations have little to do. Let ministers preach point blank at the conscience of the hearer, and although some may murmur, the many will listen with respect and in time with affection. There is a good deal of human nature in the remark of the blunt western man, that the minister to his mind was that plain downright preacher, who drove him always into the corner of his pew, and made him think the devil was after him.

Mr. O. went on to speak of the respect cherished by the best portion of every community for the clerical office and of the duty of using its influence for the highest purposes of piety and humanity. To his own mind the greatest check upon the power of the preacher was a personal one—the want of a sufficiently exalted standard of wisdom, piety, and efficiency to warrant a strong enough appeal to the consciences of the people. It is well for the preacher to remember the great law of re-action, that truth acts backwards as well as forwards, and that they who employ powerful spiritual artillery should have moral strength enough to withstand the recoil. The clergy were not in danger of martyrdom from excess of fidelity. Let them do what they can for Christianity among the people, for the right education of the young, the rebuke of the sinful and the establishing of the faithful, and they will not be laid aside. No wonder that they are sometimes found fault with for making their voices familiar amid the noise of rude popular assemblies, whilst they are strangers to the homes of the people and to the hearts of the young. Of all the agencies for spiritualizing life and urging a true practical devotion, none is better than the Christian Church and ministry. May we stand by them. At our sacred altars, let us still look up to God through Christ, and in this age of horizontal lines, point aloft to that eternal throne whose Sovereign Lord claims all our strength and all our devotion.

The Resolution was then unanimously adopted.

The Resolution to memorialize Congress on the present war was presented by the business Committee, and having been discussed by Messrs. Greely, Farley, Gannett, Clarke, and Parkman, a motion was made to lay it on the table for action at a future time, and not by the present Convention. The motion was adopted.

A Resolution was next presented by the business Committee as follows: Resolved that we regard the proceedings of this Convention as indicating and promoting a real harmony and efficient cooperation among the members, and throughout the Unitarian body. Rev. Dr. Putnam of Roxbury spoke to this resolution. We very reluctantly postpone our report of his remarks until next week. The Resolution was unanimously passed.

One more Resolution was presented, to wit: That recognizing with tender and solemn interest the decease of our lamented brethren Rev. Dr. Peabody, and others, we deeply sympathize with their bereaved families, and express our gratitude to divine Providence for the power of their lives, and the treasury of their memories.

Rev. Mr. Morrison, who had been requested by the Committee of arrangements to speak upon this resolution, said, that he had never risen to speak under so great embarrassment. He had been invited to come here as the bearer of a message from the dead to the living—a message which could have its proper influence only in the stillness of our own thoughts; and now signs of haste and impatience were visible all around him, it was not a fitting time or place for such a message, and he had not the heart to give it. Yet is not this a true picture of the life we lead! Here we have been nearly three days, talking of everything else—well and wisely—but the half hour set apart for communing with the dead, for commemorating their virtues and strengthening our hearts by their example, is compressed into ten hurried minutes, as if even that were too long a time to spend in such thoughts.

He spoke of Mr. Moore, the modest, faithful missionary, whose intellectual strength was concealed by his gentleness, and who felt painedto hear any mention made of his sacrifices in the cause of Christ. He loved his work so well that he could not feel as if there were any sacrifice in the case.

Mr. M. next spoke of Mr. Niles, who had lately come to us from another denomination—a man of strong mind—of very extended intellectual attainments, and great kindliness of heart. He had never spoken harshly of the brethren whom he had left, and while they lamented his error in wandering from what they regarded as the true faith, they could not deny the purity of his life. He was little known among us,—for he was with us but a little while. He barely looked in upon us—tarrying with us only for a night or so, on his way to heaven.

Mr. M. then spoke of the Rev. Dr. Peabody, whose very uncommon qualities of mind and heart, whose heavy trials and the Christian faith with which he bore them, could not even be alluded to at this hurried moment, without great injustice to him and to ourselves.

Remarks in Closing the Session.

The impression made by Mr. Morrison's tribute was very affecting. We saw many eyes filled with tears. When he had concluded, Rev. Mr. Thompson, in whose church the meeting was held, addressed the Convention. He said that he would not disturb the gentle, tender and mournful current which had just been opened through their hearts by his friend who preceded him; that the duty which he had to perform was in part a sad one, as it was always painful to break up those temporary associations in which we had found satisfaction and delight, and to take leave of those whom we greatly respected and loved. He wished before they parted to express the gratitude which he and his friends in that place felt towards his brethren from other places, for the visit which they had made them and for the deep interest which they had given to the occasion. He felt that much good had been done. They had sowed good seed; and he would tell them, for their encouragement and as a part of their reward, that it was good seed sown upon *good ground*, and that it would be sure to spring up and bear fruit unto Him in whose name it had been so liberally scattered.

He was thankful for the noble words that had been spoken in behalf of freedom and righteousness, of truth and love, and for the tone of Christian manliness and, at the same time, of Christian courtesy and kindness, in which they had been uttered. He was thankful that from beginning to end, notwithstanding the earnestness of the discussions, they had kept and manifested "the unity of the spirit in the bond of peace," and that they were to separate in such perfect harmony of feeling. True, there had been difference of judgment on some points, shades of difference; all had not struck one and the same chord, but all had struck chords of moral feeling, of religious sentiment, which he believed vibrated from their hearts to the heart of eternity, pouring accordant sounds into the everlasting music of the just made perfect. One of the brethren, at the opening session, had prayed that we might have "an unction from the Holy One:" might we not believe that the prayer had been answered, and that the divine unction had been the cement of their hearts whilst it had kept them in the communion of the Father? He believed that we had had a heavenly baptism; it had descended upon our heads, it had gone down into our hearts, and quickened our spiritual life. He felt that a fire from the Lord had descended upon them, as of old upon the company of the apostles, and it was a fire that would never, never go out; and hereafter, his neighbors and friends whose souls were warmed by it would pour out upon it from their memories precious perfumes, from which clouds of incense would arise to the giver of all good. For all this he was devoutly thankful. He alluded again to the remarks of Mr. Morrison and said, that we were reminded that between these annual autumnal gatherings some of us must expect to be "gathered to our fathers",—falling beneath the icy hand of winter, or drooping and dying under the burning heats of summer; and in this consideration was found a powerful motive to increased diligence and fidelity. For his part he would say that in anticipating such an event for himself, he should have no little satisfaction and comfort in knowing that, if faithful to the end, he would be affectionately remembered by such a band of brothers as this,—brothers of large hearts, brothers of steadfast principle, brothers united in the faith, in the fellowship, and in the hopes of the Gospel; and that while leaving them to join the departed, of whom such touching mention had been made, (though he might feel unworthy of such companionship,) he should be sustained by the thought that he might wait in their company to give a welcome to those who should follow him. He renewed his expression of sincere and cordial thanks to his brethren, and bade them an affectionate farewell, invoking upon them, in all their toils and trials, the blessing of God.

In behalf of the Committee of Arrangements, Rev. Mr. Osgood moved the thanks of the Convention to our Salem friends for their bountiful hospitality, and responded to Mr. Thompson's touching remarks.

He spoke of the unbroken enjoyments of the last three days, and of the providential combination of so many circumstances in making the occasion profitable. Past, present, future all had joined in the blessing, as hope and memory had mingled with our congratulations. We had been under a spell, and felt a kind of witchery that Puritanism itself did not condemn. He could not but think of the old wizard times, when he considered how rich the session had been in associations with the past, whether with the early days of Salem, or with the lives of the deceased brethren who had just been so pathetically mentioned. Like Saul of old, in an interesting crisis, we had communed with the shade of the past, and how different the incantation—how different the result from what occurred in that cave of Endor. All conspires now as we part to bid us part in hope and blessing. Our blessing upon this ancient city. Peace be with Salem—peace be with its sons and daughters, and love with faith from God the Father and our Lord Jesus Christ.

Rev. Dr. Putnam offered the concluding prayer, a hymn was sung, and the Convention adjourned.

☞ Our report of the proceedings of the Convention occupies a larger space than we anticipated. We are indebted to four of the speakers who at our request have favored us with reports from their own hand. We began to prepare our own reports in regular order as far as Mr. Hincks, until through merely accidental misplacing of our papers, we passed to a few others beyond—when, having furnished what matter we had prepared, we found quite to our surprise that there was no room for more copy to be set up. The remainder will appear next week. We have no space for a word of comment, and much to our regret, a communication on the Convention from a friend is also postponed.

For the Register.

ORDINATION AT WARE.

Rev. George S. Ball, of Leominister, lately from the Theological School at Meadville, was ordained as Pastor of the new Unitarian Church and Society at Ware, Mass., on Wednesday, October, 13th. Rev. Dr. Thompson of Barre, acted as Moderator of the Ecclesiastical Council, which was composed of delegates from thirteen churches. In compliance with the requisitions of the Council, the certificate of preparatory study was presented, with other evidence respecting the ministerial qualifications of the pastor elect, and satisfactory declarations were made by him of his opinions concerning topics of Christian faith,—the authority of the gospel, and the great purpose of the Christian revelation. The services of ordination were as follows:

Introductory Prayer, by Rev. Ephraim Nute, of Petersham; Reading of Scriptures by Rev. Mr. Loring, of Andover; Sermon by Rev. Alonzo Hill of Worcester; Prayer of Ordination, by Rev. Charles Wellington, of Templeton; Charge, by Rev. Calvin Lincoln, of Fitchburg; Fellowship of the Churches, by Rev. C. Nightingale, of Cabotville; Address to the People, by Rev. W. B. Greene, of Brookfield; Concluding Prayer, by Rev. H. F. Bond, of Barre.

The services were well attended, and the day was closed by a meeting for religious conference held in the evening, in the vestry of the Church, in which several of the brethren took part.

The occasion was one of much interest and of hopeful promise. The beautiful house of worship belonging to this society was recently completed and dedicated, and a Church has been duly organized.

With the pastor of their choice, the brethren in Ware may be congratulated in the prospect of success in promoting the cause of true Christianity and extending the Redeemer's kingdom.

OBITUARY.

THE LATE CHIEF JUSTICE WARD.

Died in Boston, October 7, Hon. Artemas Ward, L. L. D., at the age of eighty-five.

Judge Ward was the son of General Ward, and was born in Shrewsbury in 1762, and graduated at Harvard College in 1783. He read law under the Hon. John Sprague of Lancaster, and in 1786 commenced practice at Weston, where he remained till 1801. His wife was the sister of the late Samuel Dexter, on whose removal from Charlestown to enter on the duties of Secretary of War, Mr. Ward transferred his residence to the latter place. In 1809 he removed to Boston. He was much in public life as member of the House of Representatives, the Council, and Senate of the Commonwealth, and from 1812 to 1817 Representative in Congress from the County of Suffolk. He became Judge of the Boston Court in 1819, and in the present organization of the Circuit Court of Common Pleas, in 1820, he was made Chief Justice of the latter. He continued to discharge acceptably the duties of the office till 1839, when he resigned and retired into private life. In his earlier years he was remarkably active, he was indefatigable in business, and few, if any, had from term to term more cases on the docket. The character of Judge Ward was marked by some prominent traits, which morally distinguished him through a long and useful life. First and highest stood his love of justice. This seemed to enter into the very elements of his mental constitution. He may be said almost to have been a worshipper of justice. A sense of right governed all his decisions and acts whether in private or public life. As an expounder of the law his high-souled integrity, his elevated principles, and the purity and strength of his moral convictions, triumphing over every consideration of interest, fear or favor, won universal confidence and respect. These qualities united with uniform courtesy and kindness eminently qualified him for the office he so long held. Never sat on the bench a more upright or incorruptible Judge. He would see justice done at whatever cost; he would wait, he would exercise untiring patience; he would submit to any personal inconvenience; the case might be weakly argued, but that made no difference with him; it was sure to be carefully examined and fairly weighed by his penetrating and equitable mind, which no rhetoric could dazzle, and no sophistry mislead. He had eminently a legal mind, yet no technical. ity or quibble of law was ever allowed by him to triumph over the broad principles of reason and justice.

By a natural union his veneration for justice was combined with great truthfulness and inflexibility of purpose. He had a puritanica strictness of principle; he abhorred all falsehood and deceit, and would have been true to his convictions though the forfeit of every thing, even life itself, had been the consequence. He was averse to controversy, and uniformly discouraged it, and especially loathed all pettyfogging and chicanery. He had a just and honorable pride, but so tempered was it by a regard to equity and strong affections of humanity, that the humblest individual had never cause to complain that his feelings or rights were trampled upon. He had much kindness of heart, was warmly attached to his friends, and in his private life was unstained. He was simple in his habits and disliked ostentation and display of every kind. Until disease fastened upon him and in some measure cast a shadow over his spirits, and narrowed the circle of his social intercourse, he exhibited pleasant and companionable qualities, was fond of the encounter of wit, remarkable for his quickness and power of repartee. To the present generation he has been scarcely known except in his judicial character. To the excellence of this ample testimony has been borne by those best qualified to give it. But they who saw him only in his latter years, when physical suffering had clouded the sunshine of his soul, will find it difficult to form a conception of what he was in the days of his health and strength. He had strong religious faith which supported him in every trial, enabled him to bear the infirmities of age without impatience or murmuring, and contemplate death with entire serenity and a firm reliance on a good and paternal Providence. He went to rest at last without pain or suffering.

L.

SECULAR SUMMARY.

Deerfield Phenomena.—*Deerfield*, Sept. 2, 1847. Mr. Editor,—We were yesterday afternoon and last evening visited again with several *shocks* or *shakes*, as they are sometimes called with us. I noticed two slight ones in the afternoon. In the evening, between eight and nine o'clock, there were three, pretty severe. The noise seemed like the report of a heavy cannon: the jar was much greater than is usually caused by the discharge of cannon. But a few minutes intervened between the shocks in the evening—an hour or more between those in the afternoon. Those in the evening were not quite so severe as some we had in the spring and fall of 1845; then stone wall was thrown down and crockery from the shelves of some of our merchants; I have heard no such results from last evening's shocks; but they were sufficiently severe to jar, or rather to *jerk*, the whole house and furniture, and to awaken and alarm the children.

There is something unaccountable in these shocks—they occur at all times of day and night, and seasons of the year, and in all kinds of weather. They are not just like an earthquake; that I believe usually comes and passes off in a right line, with a rumbling noise and a jar. But in these Deerfield shocks, we have the noise and the *jerk* simultaneously—an indication, as it seems to me, that they are *located* with us. They have always seemed to me to lie long in that valley between the south road and the centre of the town. I have never apprehanded any personal danger from these shocks; but it sends a peculiar sensation through one, in a clear still time, to hear a noise as if a cart load of rocks fell from the ridge-pole of the house to the cellar, and to be almost jerked from one's bed or chair.

Yours, &c. H.

[Congregational Journal.

Cameo bosom pins are made of conch shells. The art was confined to Rome for near half a century and to Italy until the last twenty years. The first cameo made out of Italy was by an Italian in Paris, and now about 200 are employed in making cameos in that city. The number of shells used annually thirty years ago, was about 300—the whole of which were sent to England, the value of each in Rome being about $7. The number used in France last year was 1,000,500 in value (shells) $44,800. The average value of large cameos made in Paris is about one dollar twelve and a half cents each. The whole value of cameos made in Paris last year was about $200,000. In England not more than six persons are engaged in the trade. In America about the same number, but yankee genius, as in the instance to which we have adverted, has entered the field of cameo art, and soon we shall be provided with republican gems, carved with republican hands, to deck the bosom of our republican girls. [Scientific American.

Singular Magnetic Attraction of Mud. Sir A. Mackenzie was the first to notice the attractive power of the mud at the bottom of some of the lakes of North America, which is sometimes so great that boats can with difficulty proceed along the surface. This extraordinary fact is thus stated: "At the portage or carrying place of Matress, on Rose Lake, the water is only three or four feet deep, and the bottom is muddy. I have often plunged into it a pole twelve feet long, with as much ease as if I merely plunged it into the water. Nevertheless, this mud has a sort of magnetic effect on the boats, which is such that the paddles can with difficulty urge them on. This effect is not perceptible on the south side of the lake, where the water is deep, but it is more and more sensibly felt as you approach the opposite shore. I have been assured that loaded boats have often been in danger of sinking, and could only be extricated by being towed by lighter boats. As for myself, I had never been in danger of foundering, but I have several times had great difficulty in passing the spot with six stout rowers, whose efforts could scarcely overcome the attraction of the mud. A similar phenomenon is observed on the Lake Sagina, where it is with difficulty that a loaded boat can be made to advance; but fortunately the spot is only four hundred yards over." This statement has since received confirmation from Capt. Back and others, during the Arctic and expedition. [Mining Jour.

Mosaic Glass Flooring—New Invention. Mr. P. Hewings, of Hartford, Connecticut, the Times of that city says, has made a highly important discovery. It is a composition, cheaply obtained, with which he makes glass plates for flooring—a substitute for marble, being stronger and more beautiful, and full fifty per cent cheaper. He has made a discovery in the process of colouring, by which the plates are made to partake of every variety of colour, which forms a part of the glass, and can never be eradicated or lessened in freshness.

Dr. Chalmers' Posthumous Works. Mr. Constable, of Edinburgh, is the publisher of this valuable copyright. Dr. Chalmers' manuscripts will be published chiefly for the benefit of his family, and they will be edited by the Rev. William Hanna, son-in-law of Dr. Chalmers. The whole series will extend to about nine octavo volumes, and the price per volume will be half a guinea. A volume will be issued every three months, the series will not be finished, therefore, for upwards of two years. The first volume will appear in November, and the second volume in February, and so on till completed.

Diseases of the Skin. Among the entire catalogue of human maladies, none are more obstinate in their character than those of the skin, and none impose a severer tax upon the skill of the physician in his efforts to cure them; and a larger proportion of them admit of neither cure nor amelioration under the ordinary modes of treatment. We believe the daily experience of every medical man will bear witness to the truth of what we here say. It is inconvenient for the general practitioner to devote the amount of time and attention requisite to the treatment of cutaneous affections, or to supply himself with all the means which promise the greatest success. We are happy to state, in this connection, that Dr. Darkee, of this city, devotes special attention to the diseases in question; and for this purpose he has at his infirmary the best facilities to be found in New England. In addition to other remedies, he uses the iodine and sulphur fume baths, as practised in the principal hotels of London and Paris. We have known some perplexing cases, which had resisted every method adopted for their removal, yield to a series of those baths in conjunction with other appropriate measures.

[Boston Med. and Surg. Jour.

☞ NOTICE. The Semi-Annual Meeting of "The Society for Propagating the Gospel among the Indians and others in North America" will be holden on Thursday next, Nov. 4th, in the Hall of the Mass. Life Insurance Office, 50 State Street, at 10 o'clock, A. M.

Religious services will be attended by the Society, and a Sermon will be preached by the Rev. Samuel K. Lothrop on Sunday evening, Nov. 7th, in the Church in Federal Street. Services will commence at seven o'clock.

oct30 FRANCIS PARKMAN, Sec'ry.

☞ We would now call attention to the improvement introduced of the working of the teeth, tested by their manner of closing in the motions of the jaw. In the case marked Morton and Whitman, of this city, there is a peculiar neatness exhibited in this mechanical contrivance. We understand this is the object of the machine, and that it is relied upon to detect any inaccuracy in the relative positions of the teeth by their manner of closing, as compared with nature. The gold work also struck us as peculiarly complete and workmanlike. With this new invention of *the dentometer*, as we are told it is called by Dr. M., added to all the other previous advantages of dentistry in their highest degree, we should suppose that he would be as much in the *months of men*, through his works of this description, as by the discovery of the Ether.—Dr. Morton's Office is at 19, Tremont Row. [Rambler. oct 30

☞ NOTICE. A public meeting on the subject of Peace will be held at the Tremont Temple, Saturday evening, Oct. 30th, at 7 o'clock. The meeting will be addressed by Rev. Dr. Burns and Rev. Mr. Goadby, gentlemen from England, who have lectured in various parts of the United States with great approbation. The friends of Peace and the public generally are respectfully invited to attend.

A collection will be taken to defray the expenses of the meeting. oct 30

☞ NOTICE. The Female Samaritan Society will hold their Thirtieth Anniversary on Sunday Evening next, at the Universalist Church in Hanover Street.

Sermon, by Rev. F. D. Huntington. After which a collection will be taken in aid of its funds. oct 30

☞ REV. CHARLES SPEAR, will preach in the Unitarian Church in Northboro', next Sabbath afternoon, on the Proper Treatment of Discharged Prisoners,—and in the Universalist Church in the evening, on Prison-Reform. oct 30

☞ WORCESTER WEST ASSOCIATION.—The next meeting will be held at Petersham, on Monday, Nov. 1st, at 4 P. M.

oct30 HENRY F. BOND, Scribe.

MARRIAGES.

In this city, 27th inst, by Rev Mr Peabody, Mr George H. Peters to Miss Melancie A., daughter of Samuel K. Williams, Esq., of this city.

In Cambridge, 21st inst, by Rev Mr Newell, Mr Marshall J. Bigelow to Miss Caroline P. Warland.

DEATHS.

In this city, 25th inst, Mrs Mahetable Cushman widow of the late Gen. Seth Cushman of Vermont, 64. [Vermont, Connecticut, New York and Wisconsin papers please copy.

OPINION OF A REGULAR PHYSICIAN.—*Exeter, Me., Sept. 30, 1845.* This certifies that I have recommended the use of Wistar's Balsam of Wild Cherry for diseases of the Lungs, for two years past, and many bottles to my knowledge have been used by my patients, all with beneficial results. In two cases where it was thought confirmed consumption had taken place, the Wild Cherry affected a cure.

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oct30 6w

FRAMINGHAM ACADEMY. This Institution is at present under the charge of Mr. J. A. Hastings, assisted by able and competent Teachers.

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References.—Maj. Benj. Wheeler, Framingham, Hon. Josiah Adams, do, Rev. Chas. Train, do, Hon. Samuel Greele, Boston, Rev. Ralph Sanger, Dover, Col. Moses Edgell, Framingham, Rev. Wm. Barry, do, Simon Whitney, do, Rev. Increase N. Tarbox, do, Trustees. os3m oct30

COMMITTEES AND TEACHERS are invited to look at the PRACTICAL READER; the FOURTH BOOK of TOWER'S Series for Common Schools, developing principles of Elocution, practically illustrated by *elementary exercises*, with Reading Lessons, in which references are made to these principles; with a partial vocabulary at the end of each lesson, to impart a *knowledge of language* understan.lingly, "in giving the *meaning* of above a *thousand difficult words* in their practical application and use. Teachers say this is the best Reader yet published and that its *practical utility* will bring it into general use.

Just published by Cady & Burgess, New York—B. B. Muzzey & Co., J. W. Reynolds & Co., Boston.

oct30

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXLIV for Nov. 1847. Edited by Rev. Alvan Lamson, and Rev. Ezra S. Gannett.

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IX. Notices of Recent Publications.
X. Intelligence.

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sept25 1isos6m

DANCING AND THE CALISTHENIC EXERCISES, Minerva Hall, 339 Washington street. MR. SULLIVAN, Professor of Dancing and Calisthenics, just arrived in this city from London and Paris respectfully announces to the Ladies and Gentleman of Boston, that he has now opened in the above Hall for the purpose of giving instruction in the most admired and fashionable Dances which he has acquired from the eminent Professors, Mons. E. Coulon and Cellarius, in the above cities.

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Just received from London by CROSBY & NICHOLS, Importers of English Books, 111 Washington street. is4t sept25

PROSPECTUS.

THE

MASSACHUSETTS QUARTERLY REVIEW

WILL be published on the first of December, 1847, and continued on the first of March, June, and September.

It will be devoted to the interests of no Party, or Class, but its conductors will endeavor to present an open and fair field for the notice and discussion of matters pertaining to Philosophy, Literature, Politics, Religion, and Humanity.

The Review will be conducted by R. W. EMERSON, THEODORE PARKER, and J. ELLIOT CABOT, assisted by several other gentlemen.

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C. & W., have for sale, at Wholesale and Retail, ALDEN'S PICTORIAL MAP OF THE UNITED STATES. is4mos

July 31, 1847.

NO. 179 LITTELL'S LIVING AGE—Price 12½ cents.

1. Power, the Sculptor.
2. Shutting up of the Highlands of Scotland.
3. From the Army in M

POETRY.

[Selected for the Register.]

A MORNING PRAYER.

The pale red light of dawn
Through curtains half withdrawn
Falls freshly on the sufferer's restless bed,
Changing her feverish dream
Before its early beam,
Bidding her strive to lift her head;
In vain! she cannot bear that searching ray;
Father of lights! be with her through the day!

Upon her cheek and brow
Behold the crimson glow,
Telling us where the burning fever feed—
Her heart beats thick within,
Her hand is dry and thin,
Father of Life! thou knowest what she needs!
Oh, good Physician! thou dost keep the balm
This wasted cheek to cool, this pulse to calm.

If in the hours of light,
Memories, intensely bright,
Of days come back, of health, and bring the thirst
For songs of pleasant rills,
For wandering o'er the hills,
For bright green fields, and flowers 'midst woodlands moist,
Father of glory! let the loved one see
That fairer contemplation dwells with Thee.

If from those lips so faint,
Some murmur of complaint
The impatience of a moment should escape,
Let her next breath be given
Unstained and pure to heaven,
And to a prayer its feeble quiverings shape;
Father of Love! at once be reconciled,
Hear and forgive thy weak and helpless child.

She drains a bitter cup,
But thou can'st raise her up,
Thou can'st rebuke the fever as of old—
Oh, if it be thy will,
Stay the unquiet thrill,
Of this wild pulse, and those hot eyes unfold
In dewy sleep, such as she knew before;
Father of mercies! our beloved restore!

But if thy purpose be
The sufferer's soul to free,
Rending the bondage of the flesh away,
Be with her to the last,
Let the dark vale be passed,
Resting on thee, her only trust and stay!
And though our earthly hopes be blighted thus,
God of consolation! be with us!

MISCELLANEOUS.

[From the Union Magazine.]

THE SWAMP GHOST AT CHRISTMAS. A SOUTHERN SKETCH.

BY MRS. MARY S. B. DANA.

CHAPTER II.—CONCLUDED.

After an early dinner, the two friends started on horseback to pay their projected visit to Harriet Banks. Anthony followed on a mule.—They came to the swamp, and found it, as Emily had forewarned them, quite full of water; but what was that to young, adventurous spirits, full of hope and excitement! Mr. Graham, it is quite true, more unaccustomed than Frank and Anthony to such adventures, looked sometimes a little alarmed, and held up his feet rather higher than was necessary to keep them out of the water; but, considering his inexperience, he maintained his equanimity remarkably well.—By-and-by they approached the vicinage of the so much-dreaded ghost. It was, it must really be confessed, a fearful, mysterious-looking spot. Completely overgrown with mammoth cypress trees, their gnarled and knotted trunks obstructing the road in every direction, it seemed precisely the spot to suggest to the excited imagination deeds of darkness and circumstances of horror. Anthony pressed closer and closer to his master, set his teeth together, and scarcely dared to breathe, lest he should by some mysterious magic, conjure up the spirit of the murdered man! Being a light mulatto, it was easy to perceive by his unwonted paleness that he was frightened nearly out of his wits; and if at any moment the ghost had chosen to make his appearance, he would have had nothing to fear from Anthony's skepticism. But his ghostship was discreet enough not to appear by daylight, and consequently they passed the dreadful spot without let or hindrance of any kind.

Harriet Banks was delighted at seeing her old friend and playmate, while a rosier blush than often visited her cheek, made her look still more brilliant than usual; and she was at all times an uncommonly pretty girl. Frank scolded her in good terms for not being at his father's house to welcome him, and though she did not appear at all vexed or grieved at being thus soundly scolded, the flush upon her cheeks was evidently deepened. After an hour or two spent in pleasant conversation, in recalling by-gone days, and recounting many a youthful adventure, Harriet caught up her gingham sun-bonnet, and invited the gentlemen to a stroll over the grounds, a proposal to which they joyfully assented. They wandered hither and thither, forgetful of the lapse of time; and finally, as they found themselves in the neighborhood of the negro houses, and heard the scraping of a fiddle—or, I beg pardon, a violin—they went in to see the negroes dance. Double-shuffle, pigeon-wing, the apron dance, were all executed after the most approved negro fashion, each dancer entering into the amusement with his whole heart and soul. Here they found Anthony, who, notwithstanding his exquisite enjoyment of the dance, could not divest himself of a certain degree of apprehension when he thought of the swamp and its mysterious occupant!

The instant he saw his master, he came towards him, and inquired if he did not think it was time to get the horses. "It gittin' dark massa," said he, "and de swamp mighty deep." "And the *ghost*," said his master, with a wicked smile, "the ghost, you know, Anthony!"—Anthony looked on the ground with a very serious air.

"We had better wait awhile," said Mr. Graham, "I am anxious to see the ghost, and therefore the later we go the better!" Anthony instantly raised his head and cast glances of horror first at Mr. Graham, and then at his master, upon whose face his large black eyes finally rested with a most imploring expression.—Frank's heart could not resist so mute and touching an appeal, and he accordingly told Anthony that he might get the horses, and taking out his watch at the same time, he found, to his surprise, that it was much later than he supposed. As they emerged from the negro-house, they perceived also that a heavy storm was rising, which hurried them so much the more.

But the fates were against them; Frank's horse had got away, and it was some time before he could be caught, and when finally they were all ready, it was, what with the heavy clouds which had gathered in the west, and the real lateness of the hour, so dark, that Anthony was almost in despair. Mr. Banks and Harriet did their best to prevail upon the young men to stay all night where they were; but to this arrangement Frank would by no means consent, knowing that his mother would expect him home, and might, in her feeble state of health, suffer seriously by his non-appearance. Accordingly they bade Mr. Banks and Harriet an affectionate adieu, and started gaily off, putting their horses immediately into a brisk canter.

They had five miles to ride before reaching the swamp, and it was growing darker every moment. It was evident too, that they could not escape the storm which was rapidly approaching, and which threatened to prove one of those winter thunder storms which sometimes happen in southern latitudes, and which seems so fearful because they are rare and unseasonable.—Onward they rode, pushing their horses to the utmost, but when they entered the swamp, overgrown as it was with trees and interlacing vines, it was really so dark that they could scarcely discern an object three yards before them. Now and then a sudden flash of lightning brightened for an instant their homeward way, but this, of course, only rendered the succeeding darkness more deep and fearful. Frank, however, continued for some time to converse in a merry tone, and occasionally burst forth into a lively song, which awoke the distant echoes, startling also from their resting places the lazy screech-owls, and causing them to flap their wings, and fly to a little distance, uttering their hideous screams.

The whole party, not even excepting Frank, grew gradually more and more silent, until at length nothing could be heard save the melancholy splashing of the water as the horses slowly picked their way, rendered difficult and dangerous by the cypress stumps which lay in every direction. Anthony said nothing, for he was nearly paralyzed by fear. Occasionally, when from an unusually long cessation of the lightning, he had quite lost sight of his master, he would, indeed, muster courage to call out, "Where you, massa?" but when Frank would answer, in a cheerful tone, "Here we are; come on, Anthony!" he would again relapse into silence.

They were now approaching the fearful neighborhood of the ghost! And hark! what sound was that! Could it be *a groan?* Hark! again! and yet again! Anthony was near expiring; and even Frank and Mr. Graham began to feel a little odd. And now they heard a shriek, a dreadful shriek, which rung wildly through the woods; but it came from no ghost. It was plainly the terrified Anthony who had thus given voice to his long-pent horror. What was to be done? Frank called, and called again, but received no answer; and he at length began seriously to fear that the poor boy had been spirited away to keep company with the ghost of the swamp!

The two gentlemen turned their horses and rode back a few steps, and there they found poor Anthony, still sitting erect upon his mule, while a long and brilliant play of the lightning showed them that he was pale, rigid and almost insensible. Ever and anon they heard faint and smothered moans, which seemed to proceed from an undergrowth of brushwood, a few yards upon one side of them, and, as well as Frank could judge, that was precisely the spot where the murder had been committed. Was it strange that even Frank should feel as he had never felt before in his whole life? Was it strange that he grew cold, that his teeth chattered, and that large drops of perspiration trickled down from his manly forehead! Mr. Graham, too, the skeptical Mr. Graham, he who was so anxious to *see* a ghost, how strange that he should tremble! and, if the truth must be told, grow pale as a fainting lady, and nearly totter from his horse!

Frank was the first to rouse himself from the sort of nightmare into which they seemed all to have fallen. Laying his hand on Anthony's shoulder, he shook him roughly, and called his name in an authoritative tone. Anthony, thus roused, answered immediately, but did not move his eyes from the spot upon which they had all along been fastened; yet, slowly raising his finger he pointed in the direction whence the strange moans were heard, and distinctly whispered, "Dere he is, sir, dere he is!" Frank gazed steadily through the darkness, and the next gleam of lightning enabled him to see what seemed a tall, white, spectral figure, standing motionless, and with extended arms. Frank's courage nearly failed him; but once more he rallied, and collecting all his energy he turned his horse and urged him towards the figure. The animal reared and plunged, but Frank had almost spent his life on horseback, and was not easily to be thrown.

At length, though with much difficulty, he reached the spot, and soon his loud, merry laugh reached the ears of his companions. "Hallo, Frank!" cried Mr. Graham, "have you caught him!" Frank's only reply was another laugh, still longer and louder. At length the secret was explained! The tall, white, spectral figure was the trunk of a dying *pine*, denuded of its bark; and the groans proceeded from a poor old *nanny-goat*, which had been lost in the swamp, and having been for some time up to her neck in the water, was very nearly dead, and was uttering at intervals its low and plaintive "ba-a—ba-a—ba-a!"

THE MINT AT PHILADELPHIA.

Visitors to Philadelphia miss a very high gratification if they neglect to call on Col. Snowden and view the mechanical miracles which momentarily are going on under his supervision, transmuting with a touch truly magical great ugly wedges of gold and whole shot bags full of clipped, worn out, uncouth and unlettered barbarian coins of all times, climes and people into the gay, sweet-faced American currency, with its splendid figures of Liberty, rivalling in execution the classic grace and majesty of the antique statues on one side, and on the other the proud emblem bird of our national greatness.

The machinery of the Philadelphia Mint is the ideal of mechanical perfection, and one stands before the noiseless, symmetrical and polished engine with something of the intense spirit of admiration, inspired by the highest order of statuary or painting. The mere outline, although not filling the eye with a complete sense of beauty, is yet not only neat, but gracefully and harmoniously disposed, betraying the hand and eye of the artist as well as the highly endowed mechanician. But there is something in the utter silence with which these engines traverse their allotted arenas and the unhesitating certainty and ease with which they perform their busy and incessant functions that make the heart involuntarily assimilate its beating to their silent pulsations and seem to derive, as it were, a sense of its strength and confidence from the unerring, the infallible regularity of these dumb ministers to the will and genius of man.

The two most interesting processes of the Mint to a mere amateur, (always excepting the bagging of the yellow boys,) are the milling and stamping. Milling, as every lover of the ring will tell you, is altogether an affair of "science," but the way they do it at Uncle Sam's ring is the neatest and nattiest thing imaginable. First a basketful of what appeared to be the heads of copper ship nails are taken possession of by a man with a bright golden colored face, who proceeds to pile them flatwise into a brass candlestick sitting closely against a steel millstone that goes swiftly and noiselessly round catching every other second a nail head from the brass candlestick and turning it out in the shape of a pearl-edged button. These are given to the die, where, oddly enough, they are first authorized to live. Here, being popped into another candlestick, they are taken by an inevitable thumb and finger, which hold them each a quarter of a second under the foot of a steel-headed Lever which keeps stamping away as if beating time to a perpetual soldier's hornpipe. The last process is the miracle—transferring the dead and dingy buttonmole into a golden, glowing, bright faced *purse*-onality dear to every beholder's hopes and memories.

As a matter of imperial justice we must not forget to mention the splendidly built series of scales, wrought up to such exquisite sensitiveness as it is quite impossible, without ocular proof, to believe mere unreasoning metal to be capable of. We saw a pair of scales, built of Gothic Gold, which are in daily and hourly use in weighing lots of $5,000 in five dollar pieces, turned palpably from the horizontal by a piece of letter paper not so big as a dime!

We are informed that the great perfectness of the machinery and the scales (all manufactured within the Mint,) which so forcibly arrests the attention of every visiter, is the direct result of the genius and laborious application of Franklin Peale, Esq., who has been connected with the Mint for several years. [Phil. North Amer.

WHAT CONSTITUTES A GREAT MAN. Dr. Thompson, of Charlestown, who presided at the late Whig Convention at Concord, told an amusing story about a conversation which he once had with a neighbor of his, in relation to John Hancock. The neighbor was a great admirer of Hancock, and upon one occasion told the Doctor that he thought Hancock was the greatest man in the whole country. The Doctor ventured to say in reply that though Hancock was a man of note and influence, yet he was not in reality a man of great talents, and that there were many men of his day—Sam. Adams for instance—who were much his superiors in that respect. "Why Doctor!" said the other, "I am surprised to hear you say so! John Hancock not a man of talent! I tell you I've been to his house, and have seen three spits going at once, one for the roast pork, one for the roast beef and one for the fowl, and *I know he's a man of talent.*" Of course the Doctor "gave it up."

THE SABBATH IN SCOTLAND. A characteristic anecdote is published, illustrating the reverence in which the Lord's day is held in the land of Knox:

The Grand Duke Constantine, during his tour in that region, visited the islands of Staffa and Iona in the Shearwater. It chanced that he arrived at the latter on a Sunday. The stern old keeper of the cathedral keys refused to unlock the gate and admit the party to see the tombstones, for that would, in his opinion, have been to desecrate the Sabbath. In vain did Captain Robinson ask imploringly whether he was aware who the illustrious stranger was whom he refused to gratify. Donald "didna exactly ken." He supposed "from what folk said, it was only the Emperor of Russia. But he wadna gie up the key to his own Queen on the Lord's day. There was a power aboon, superior to onie earthly power, and he couldna gie up the key."

THE WAY TO DO GOOD. A gentleman in Boston, a man of wealth, is engaged in the duties of tract distributor. He has in his district twenty Roman Catholic families. For many months he has visited toem, giving them tracts and Bibles, always careful to say nothing reproachful of their religion, and to give them no tract or book which speaks in harsh denunciatory terms of the errors of Popery. And what is the effect of truth and kindness! Already *ten* of these families attend the worship of God in Protestant churches. [Chris. Watchman.

ASSOCIATION OF GEOLOGISTS.

[Concluded from First Page.]

Association a chart showing the currents of the Northern Atlantic Ocean. The publication of these charts is to be continued showing the currents in other parts of the Atlantic and in the Pacific oceans. The hope was expressed that these charts would enable navigators to make their voyages in shorter times, and with less labor and difficulty than is done now.

Friday's Session.

CARBONIC ACID.

Professor W. B. Rogers gave an abstract of a series of researches lately made by himself and Professor R. D. Rogers, on the absorption of carbonic acid by liquids.

The results they obtained vary greatly from the determinations of Saussure, which have heretofore been relied on as accurate. Among these, Professor Rogers mentioned as a very interesting fact, that common sulphuric acid, at 60 degrees of Fahrenheit, absorbs carbonic acid in the enormous proportion of 94 per cent., and that Nordhausen acid absorbs 125 parts to the 100 of liquid. Professor Rogers especially insisted on the importance of this fact in its bearings on the processes for determining the amount of carbonic acid in the free atmosphere, as in the experiments of Boussingault and others, and that in the air of mines, and the air escaping from the lungs in respiration. The use of the sulphuric acid as a drying agent in these processes, as well as in the apparatus of Fresenius for analyzing the carbonates, was thus shown to be attended with serious error, in consequence of the absorption of the carbonic acid by the desiccating agent.

LANGUAGES OF THE ABORIGINES.

Prof. S. S. Haldeman read a paper upon the languages of the Aborigines of the South West. The labials, the easiest sounded of all the letters, are wanting in the Indian languages—the want of these sounds is a marked peculiarity of these languages. The Professor thought that he had identified a peculiar sound of the Arabic with some of the sounds of the Indian languages. The Wyandotts close the glottis after pronouncing the vowels—the North Western Indians after pronouncing the consonants. The Cherokees place the final accent on almost every word. There is no word for horse among the South Western Indians. Other differences and peculiarities were pointed out by Prof. Haldeman.

MOUNDS OF THE SOUTH WEST.

Dr. Dickeson read a paper on the mounds of the South West. These mounds are very similar in character to those found in the Ohio valley—many articles found in them are identical with those discovered in the Ohio mounds. Dr. Dickeson has opened a large number of these mounds, and recovered from them great quantities of ancient relics. It is generally believed that the Indians are ignorant of the purposes for which these mounds were built. They always declare their ignorance when questioned in relation to them. But it is well known to the citizens of the South Western States that they visit them in the most mysterious manner to the present day. They invariably follow the ancient paths when visiting them, unless obstructed by works of improvement. They can trace the paths with the greatest accuracy, even after the plough has passed over the field. They usually leave the mounds about midnight making the most hideous howls and groans. Ovens have been discovered in the mounds of Arkansas, with the pottery in them all ready for baking. A head was discovered with artificial teeth set.

SCIENTIFIC MEN OF AMERICA AND EUROPE COMPARED.

Professor Agassiz remarked that the types for this country should not be taken from the European formations. The men of science in this country have no cause to fear their European brethren—they have made more progress in the same departments than the scientific men of Europe. It must be a source of congratulation with them that this country must furnish the principal geological types.

DEPTH AND SALTNESS OF THE OCEAN.

Commander Wilkes U. S. N., made a communication upon the subject of the depth and the saltness of the ocean. The maximum depth has never been attained. Capt. Ross sounded 4600 fathoms, about 27,000 feet and got no bottom. There are great difficulties attending deep sea soundings. Bottom has been obtained in 2,000 or 3,000 fathoms. Experiments show that the great valleys of the ocean run at right angles to the ranges near our coast. The basins of the southern hemisphere dip and rise alternately from the equator towards the pole, causing very unequal depths of water. Capt. Wilkes hoped that some means would yet be discovered to sound by the means of the explosion of a shell.

The mean temperature of the ocean is 39.5—in latitude from 54 to 60 south, the temperature is the same at the top and bottom. It has been asserted, as the results of experiments, that the mean temperature of the Mediterranean is 55 degress.

Experiments were made by Captain Wilkes upon the penetration of solar light. A pot painted white was let down into the water and the point of invisibility marked—upon taking it out the point of visibility was marked, and the two were found to vary but a fathom or two. In water at 36 degrees the pot disappeared at six fathoms—in water at 76 degrees, at thirty fathoms—in the Gulf Stream, at twenty-seven fathoms—just outside of it, at twenty-three fathoms.

Analyses were also stated, giving the composition of different specimens of sea water. Captain Wilkes paid a high compliment to Mr. Drayton, who was we believe, the draughtsman of the Exploring Expedition. He also spoke of the preparation of the scientific works of the Expedition. Some conversation took place between different members and Captain Wilkes, regarding the experiments upon the penetration of solar light.

THE SCIENTIFIC WORKS OF THE EXPLORING EXPEDITION.

Professor Agassiz said that the plates (both botanical &c.,) published by our government, as the results of the Exploring Expedition, were vastly superior to those of any European publication. They would undoubtedly become standard works.

Professor Silliman said it was a *national disgrace* that so few of the scientific works were to be published—after the disposal of the gifts to foreign governments, &c., by our own, few or none would remain for the men of science. The expense of enlarging the publications would be but trifling, and it would be but petty economy to restrict the publication to the number proposed at present. He hoped the Association would take all proper means, if any were proper, to induce the Government to increase the publication.

ANALOGY BETWEEN LIGHT AND HEAT.

In the afternoon, Professor Henry communicated some interesting experiments, showing the analogy between light and heat. The experiments were made with a Thermo-Electrical apparatus, a very delicate instrument, which will indicate 1,500th of a degree of a Fahrenheit thermometer. It has been long known that two rays of light may be so thrown on each other as to produce darkness. Professor H. showed that two rays of heat might be so combined as to produce cold. Light and heat differ with respect to the length of the waves—those of the latter are longer than those of the former.

Experiments were made upon flames. Some flames give little light but intense heat, as for instance the flame of hydrogen gas. If a solid body is plunged into such a flame, the radiant heat will be increased as well as the radiant light.

Experiments made upon the spots of the sun showed that they were colder than the surrounding parts; also that the surface of that body is variously heated.

The apparatus was applied to form a Theomal-telescope—when turned to the heavens, the coldest part was found to be directly over head. Thunder clouds, sending forth flashes of lightning, were found to be colder than the surrounding clouds. When turned to the moon there were some slight traces of heat, but those were proved to be from the reflected heat of the sun.—He showed this to be the case by an experiment which he performed on ice. In this experiment the ice reflected heat. It has long been known that a burning lens could be made of ice. The Thermo-Electrical Telescope is capable of an infinite improvement. When in a state of perfection it may reveal many new and interesting facts in Astronomy, which thus far have only been opened to the sight.

Saturday's Session.

INORGANIC MATTER IN FRUIT TREES.

A great number and variety of experiments have been performed by Prof. Emmons and assistants, and many analyses of the ashes of plants made, in order to arrive at some general results upon the subject. The matter, it was remarked, has a most intimate connection with the cultivation of fruit trees, in discovering the proper manures to be applied to them. The experiments are still going on, and results will undoubtedly be arrived at, which will materially aid the cultivators of fruit.

COMMITTEE FOR CONFERRING WITH GOVERNMENT, &C.

On motion of Prof. H. D. Rogers, a committee was appointed to confer with the government upon the subject of enlarging the publication of the scientific reports of the Exploring Expedition.

SMITHSONIAN INSTITUTE, CONCLUSION.

Professor Henry read a paper on the plans and objects of the Smithsonian Institution. Smithson was born in England, in the year 1768. He was educated at the University of Oxford,—was a man of amiable disposition and devoted to science. He was the best chemist in Oxford, and after his graduation became the rival of Wollaston, in minute analysis, and possessed most extraordinary skill in manipulation. The following anecdote to the point was related on the authority of the late President of the Royal Society: On one occasion he observed a tear trickling down the face of a lady—he caught it on a piece of glass, lost one half—analysed the other half and discovered a microscopic salt. He resided most of the time abroad, and was an illegitimate son of the Duke of Northumberland, who recognised him, and left him a handsome property. He was the author of upwards of twenty original memoirs, on various subjects of science. He appears to have been proud of his scientific attainments, and on one occasion wrote thus:—"The best blood of England flows in my viens—on my father's side I am a Northumberland—on my mother's I am related to kings. But this is of no consequence. My name shall live in the memory of mankind, when the titles of the Northumberlands and Percys are forgotten." Professor Henry said he could find no evidence that he had written this in view of the establishment of an Institution.

Smithson died at Genoa in the year 1829, leaving his property to his nephew, the son of his brother, with a clause in his will leaving it *in trust* to the United States, for founding an institution for the increase and diffusion of knowledge among men, in case the nephew died without issue. He did so die, and the money, about $500,000, came in possession of our government. It was idle to say that money was lost when it was lent to Arkansas and other States. It could not be lost; for the national government held it in trust, and having accepted the trust, was bound to see it devoted to the purpose designated in the will of Smithson. Various schemes had been proposed to carry the plan into execution, but none was definitely decided upon until a year since, when an act of Congress was passed organizing the Institution. Professor Henry then explained his own connection with the Smithsonian Institution, which was entirely unsolicited on his part. He mentioned the several plans which had been suggested for the organization of the Institution, as well as that which had been finally adopted as a compromise. According to this—

To Increase Knowledge. It is proposed, 1st, To stimulate men of talent, in every part of the country, and of the world, to make original researches by offering suitable rewards; and 2nd, To appropriate annually a portion of the income for particular researches, under the direction of suitable persons.

To Diffuse Knowledge. It is proposed, 1st, To publish a series of periodical reports on the progress of all branches of knowledge; and 2nd, To publish occasionally separate Treatises on subjects of general interest.

No memoir, on subjects of physical science, to be accepted for publication which does not form a positive addition to human knowledge, and all unverified speculations to be rejected.

Each memoir presented to the Institution to be submitted for examination to a commission of persons of reputation for learning in the branch to which the article pertains, and to be accepted for publication, only in case the report of this commission is favorable.

The reports on the progress of knowledge, to be furnished by collaborators, consisting of men eminent in the different branches of knowledge. These reports to consist of three classes—Physical—Moral and Political,—Literature and the Fine Arts.

One-half of the income of the Institution is to be devoted to carrying out this plan; the other half to the increase and diffusion of knowledge by means of collections of books and objects of nature and art.

The building, which is slowly in progress, is to be erected, in considerable part, out of the interest which will accrue upon the interest, which has accumulated upon the original sum, since it has been in the keeping of the United States.

The Professor then gave an account of what had already been done, and of the memoirs which had been accepted and are in the course of publication.

Remarks highly commendatory of the views entertained by Professor Henry upon the subject of the Smithsonian Institution, were made by several members of the Association

Professor Wm. B. Rogers, the presiding officer, then addressed the Association in the most eloquent and feeling manner, after which it adjourned to meet in Philadelphia, in September 1847.

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